

Ministry of Higher Education and Scientific Research
Mouloud MAMMERI University of Tizi-Ouzou
Faculty of Letters and Humanities.
Department of English



**Dissertation Submitted for the
Fulfillment of the Magister Degree**

Speciality : English
Option : Literature

Presented by:

BEDRANI Ghalia

Title

**The Representation of the ‘Other’ (the Poor
and Women) in Elizabeth Gaskell’s North
and South**

Board of Examiners

BENDJEDDOU Med Yazid, M.C.A, University of Annaba, Chair.
RICHE Bouteldja, Professor, University of Tizi-Ouzou, Supervisor.
ZERAR Sabrina, M.C.A, University of Tizi-Ouzou, Examiner.
TITOUCHE Rachid, M.C.B, University of Tizi-Ouzou, Examiner.

Accademic Year: 2010-2011

To all the teachers of the English Department.

Contents

Acknowledgements	iii
Abstract	iv
I-General Introduction	1
Review of the Literature	2
Hypothesis and Issue	8
Methods and Materials	09
Methodological Outline	12

Chapter One: Life, Times and Influence

Introduction	17
The ‘Victorian Era’	18
Trade Unionism.	33
The Early Poor Laws.	35
The New Poor Laws.	35
The Industrial Revolution and its impact on Humanity.	36
The Status of Women during the Victorian Era.	39
The Different Laws that were Passed in Favour of Women.	40
The English Protest Novel in the Nineteenth Century	43
Conclusion	47

Chapter Two: The Otherness of the Poor

Introduction	51
The Hales Otherness	52
The Otherness of the Labourers	60
The ‘Others inside Gaskell’s Male Protagonist	67
Frederick’s Foreignness in Spain	72
Conclusion.	73

Chapter Three: Women’s Otherness

Introduction.	78
Margaret Hale Otherness	78
Mrs. Hale’s Otherness	93
The ‘Others Inside’ Mrs. Thornton	95

Fanny Thornton's Dependence on Man	98
Dixon's Domestic Othering	99
Bessy Higgins' Poverty	101
Conclusion.	102
General Conclusion.	107
Bibliography	112

ACKNOWLEDGMENTS

I would like to thank my supervisor Professor RICHE for his suggestions and beneficial criticism, and most of all, for his strictness in the field of studying and learning in the English Department. I thank him deeply because he devoted his life and most of his time for his students.

I also thank the board of examiners Dr BENDJEDDOU Mohamed Yazid from the University of Annaba , Dr ZERAR Sabrina and Dr TITOUCHE Rachid from the University of Tizi-Ouzou for having accepted to correct this modest work.

Of course I owe my thanks to all my teachers both in graduate and post-graduate studies especially Mr. GARITI Mohamed. It is thanks to his support that I have written my first research paper.

Abstract

So many studies are carried out on the issue of otherness. Some are carried out in terms of skin and color by which we mean racism. Others are brought in terms of human geography and this is what Edward Said calls ‘Orientalism’. By this, he refers to the westerners’ thought that all that is from the East is inferior and that the Orientals need the westerners’ intervention to civilize them and to shed light on their darkness and obscurity. There are also other criteria of otherness like class and gender othering (the poor and women).

The following research paper is, therefore, about solely class gender minorities. The otherness of these categories is related to the circumstances of each period of time. Our task is limited to studying the status of the poor and women during the Victorian Era. During that period, there were so many paradoxes and issues in the social life. The bourgeoisie was enjoying life in total wealth and prosperity while the lower class was suffering and starving. This was what led to a big gap between classes at that time. Though they played a great role in enriching the others through hard work, the poor were marginalized and remained in a state of poverty. At the same time, women stayed at home and cared for the family while men dominated all the public affairs.

The process of othering of either women or the poor is explained from several perspectives, but the most influential ones are supported by psychoanalytic studies like those of Freud. Julia Kristeva studies the process of othering in different times using Freud’s categories as a basic reference for her theory. For her, before Freud’s findings about the unconscious side of human beings (ego) nobody knows that he is a stranger to himself. After Freud’s “Conscious” and “Unconscious,” people start to understand that strangeness is inside themselves; thus, we are all strangers to ourselves. In the same perspective, this dissertation aims to explain the process of othering in Gaskell’s *North and South* from the psychological and existential sides. In other words, we aspire to approach Kristeva’s ideas about the Other

as they are developed in her book *Étrangers à nous-mêmes* to Gaskell's novel in order to study the issue of otherness.

By doing so, we have reached three results. First, the poor are marginalized due to their state of poverty whereas the rich are strangers to themselves due to their peculiar behaviour towards the poor who generally push them by their human side to discover their harshness and savageness. This is the case for the heroine Margaret Hale who helps the protagonist John Thornton to change his mind and to leave out his state of unconsciousness. Second, we realized that men are not the only oppressors of women. In *North and South*, the poor women are othered by the rich ones due to many reasons like the difference in the social status and blind jealousy. Finally, we deduced that all humans, men or women, poor or rich, are in reality strangers to themselves; thus, they are the oppressors of themselves. Most of all, we realized that the women are oppressed at the domestic level in the same way as the workers are oppressed at the work place.

General Introduction

This modest dissertation is about the representation of the ‘poor’ and ‘women’ in Elizabeth Gaskell’s *North and South* (1855). Since any literary work is just a reflection of the historical events of each period, we shall start with a brief view about the Victorian period when this writer entered the field of writing.

The ‘Victorian Era’ revolves around the political career of Queen Victoria’s reign from 1837 till 1901. This period was the longest reign ever in British history (Lh  r  te and Barriat, 2001: 204). Even though that period is seen as a long period of prosperity as a result of the gained profits from the overseas British Empire, it is also a period of conflicts and social issues like poverty, famine, diseases, child labour and prostitution. The Victorian epoch is defined by H.G.Wells as “a hasty trial experiment”, and a gigantic experiment of the most slovenly and wasteful kind of habits and issues. And the Victorian people are described as “restricted and undisciplined, overtaken by power, by possession and great new freedom, and unable to make any civilised use of them whatever” (Briggs Asa, 1954: 14).

The fortunes of the Victorian millionaires like the mill-owners and the engineers were gained by the sacrifices of others (the labourers). Therefore, the struggle during that period was between the weak and the strong, and the survival of the fittest became the law of nature and replaced the old belief in love which ruled the universe (Wilson A.N, 2003: 15).

The intense economic activity, the number and quality of technical innovations brought a new urban civilization to life. Thus, England definitely turned its back to rurality (Lh  r  te and Barriat, 2001: 204). This was what led to a gap between classes. On the one hand, the rich enjoyed prosperity. On the other hand, the poor suffered and starved. Since this dissertation deals with the poor, we find it necessary to explain what it means to the poor at that time. This term is

then used as it is still today in various senses. Generally, it was applied to the masses to distinguish them from the rich; but sometimes it was confined to the needy as a class. The commonest sense in which it was used is “to describe anybody who had to work for his living: for if he lost his job, he would immediately become destitute” (Brians Inglis, 1972: 76).

The characteristics of Victorian England had great influence on the Victorian writers. Some of them are known by their pessimism due to the hard conditions in which they lived. Those writers had a shared mission which is the depiction of the realities of their time. Gaskell's name is associated with the first names of the Victorian novelists. She is among the early Victorian writers. The latter were conditioned by their age. They were identified with it and unlike the late Victorian novelists who were against their age; they were its spokesman (Allen Walter, 1991: 139). Before setting our issue, we shall review what the other writers and critics have said about Gaskell's *North and South*, and which findings they reached about the topic of the ‘Other’.

Review of the Literature

Much critical work has been done about Elizabeth Gaskell's *North and South* from the feminist, the realist, the psychological and the social perspectives. However, these studies have not engaged in the analysis the issue of otherness from the double perspective of both the ‘poor’ and ‘women’.

Feminism is an essential aspect in this novel according to some critics. Among them, Philippe Séjournée (1999) who claims in her book that like in all Gaskell's novels, the woman is the central character. According to Séjournée, it is on Margaret's personality that the development of the plot is woven. She views this novel as a picture reflecting the social, economic, and geographic life in London. Séjournée thinks that in *North and South* some

mystery bars the way to happiness like the scene where Margaret is seen with an unknown stranger by her lover, and the stranger being no more than the heroine's brother. Therefore, Margaret is an 'Other' who is marginalised by the misjudgements of John Thornton. But the most important thing is that Margaret succeeds in bringing back her personal consideration in the end (Séjournée Philipe, 1999: 69-99).

The issue of women, their sacrifices and achievements in different spheres in Gaskell's novel is another element which is dealt with by numerous critics. Dorice Williams Elliot mulls over the women's visits to the house of the poor and asserts that the mid-nineteenth century England was portrayed in *North and South*. For him, most of Margaret's private or personal actions are already coded with a public meaning that comes out of the controversy about female visiting. Therefore, *North and South* helps to construct the social sphere and to claim it for exemplary women visitors like Margaret Hale and for women novelists like Gaskell herself. Williams believes that through these female visitors Gaskell wants to claim women's participation in the social and to react against their oppression (1949: 21-49). However, other critiques believe that through these female visitors, Gaskell wants to portray women as caretakers and this is the role to which they were reduced in the nineteenth century.

Gaskell's novel is considered by many critics as a proof for the harsh reality of England during the Victorian era. This is what attracts the attention of Anahid Melikan and Barbara Hardy. Anahid regards it as a realistic picture of life in England in the mid-Nineteenth Century. In his work entitled *Elizabeth Gaskell North and South*, he says that in *North and South*, Gaskell presents a humanitarian manufacturer who is willing to learn from his workers by establishing good relations with them after a long process of oppression. Though the new labour laws aimed to improve the conditions of workers and to weaken the power of the employers, the power of the poor was still restricted. In novel, we find that the labourer is othered by the male

protagonist John Thornton, then he is freed by the heroine Margaret's thoughts (Melikan Anahid, 1995: 8). In the same perspective, Barbara Hardy claims that *North and South* is the best of the three social novels of Mrs Gaskell, for there is a kind of solid and varied realism of character and a much freer treatment of the element of the fable.

The novel is said to lack formal originality. This is what creates a centre of attention for Anahid who claims that there is no innovation in this work since Mrs. Gaskell bound herself to the traditional form of novel writing, though she has definite ideas about what constitutes a good novel. Anahid asserts that *North and South* is full of contrasts, and this is logical because Gaskell wants to show the differences between the industrial North and the agrarian South (Ibid: 74-77).

It is contrasts that put things into relief. The question about how to class Gaskell's novel is still a debatable issue as the controversy between Lucas John on the one hand and Arthur Pollard and Edgar Wright on the other. (Lucas John, 1986: 528-533). While the former try to praise Gaskell's novel, Lucas affirms that it is badly flawed because Gaskell falls back on simple solution to problems she has for the most part so finely rendered. Lucas adds that *North and South's* climax is silly because it evades the complex reasons for the strike. He adds the scene where Margaret is hit with stones, is not only inappropriate to context, but also badly written. He finishes by claiming that as a whole, the novel is remarkable, in spite of its flaws (Ibid).

In addition to these formal and thematic analyses, Gaskell's work has been studied from a psychological point of view. For instance Barbara Hardy asserts that the characters (and not only the author) constructed false fables. For her, these characters are educated out of their fictions and face the complexity of life in all fields: love, work, serving, and leading. As it is argued by Hardy, in *North and South*, there is a new element of surprising psychological content, and the reader is moved and held not just by dramatic spirit, but by what it reveals about human nature.

Hardy considers the dream of the heroine Margaret Hale which is promoting communication between masters and their workers as the central dream of the novel, and thinks that when the Hales return to the North, the dream returns again in a protective and temporarily restorative way. For her, Mr. Thornton's unenlightened belief in autonomy, freedom is a dream like Margaret's dream, but the two dreams are unreal, and the two collapse. This aspect will be of central interest in my dissertation since it is the lack of communication and exchange between masters and workers that eventually lead to the poor's self 'othering'. In addition, women's passiveness in society pushes the heroine Margaret to lead the psychological struggle alone.

The inner feelings of the characters are taken into consideration by Barbara Hardy who thinks that the sensibility of both Margaret and Mr Thornton includes pride, passion, anger, sympathy, and moral admiration. One of the honourable traits of Gaskell's characters, is their reasonable passion. Those characters are viewed by Hardy as animated; though they are different in temperament they are unified by their humane feelings. Margaret as a central character in the novel is reasonably forced to see that communication between masters and servants is the only way which leads to a better cooperation (Cited in Pollard Arthur, 1993: 179-182).

From the psychological perspective, Allen Walter thinks that *North and South* is the best of Mrs Gaskell's novels. She affirms that class war is the most important theme in it. He regards Margaret as one of Mrs Gaskell's most spirited heroines, and a proud woman who goes to Milton with a father who has been led by intellectual doubt to resign his clergymen's orders. Margaret views the North as an area of barbarity and its people as uncivilized. Walter asserts that Gaskell approaches the two nations by which she means the agricultural South and the industrial North, and gives her novel a real authority so that the reader discovers the North in the same way as the heroine Margaret does. Mr Thornton too is portrayed as a hard, self-confident manufacturer. He is Mrs Gaskell's most successful male character according to Walter. He has been attracted by a

high spirited and intelligent girl who knows a lot about the values of her age. Finally, the heroine Margaret plays a great role to put an end to the struggle and the feeling of strangeness between the Northerners and the Southerners (Walter, 1991: 185).

Psychology and society are interrelated elements; hence, some critics have devoted their attention to the different social conflicts in this work. Williams Raymond comments on Gaskell's *North and South* from a sociological perspective and considers it as less interesting because it is full of stress and anxiety. According to him, Margaret takes up her own real position as a symbolic observer. He considers her as a daughter of a clergyman with her feelings and upbringing. Though she moves to the industrial Lancashire, she still tries to do her best for the benefit of the others. Williams thinks that Margaret's arguments with the mill owner John Thornton are interesting and honest, within the political and economic conceptions of that period, and their relationship may be interpreted as a unification between the manufacturing North and the sensitive South since Margaret succeeded to re-establish the links that cash-nexus has broken. Williams claims that Thornton is influenced by Margaret's sensitiveness, and affected by the superior gentleness and humanity of the South. Thus, in the end and after a long struggle with either his workers or Margaret (othering), he works on what he calls "the improvement of human relations in industry" (1961:103). Williams says that this work may be seen as a strong reaction of a protest writer like Gaskell to the insupportable situation and the gap that exists between the agrarian South and the industrial North (Ibid: 104).

This work is also considered as a psychological conflict between industrial entrepreneurs and the workers (the other). This is the perception of critics like Stephen Coote who claims that this struggle puts side by side the traditional values of Mrs Gaskell's heroine Margaret Hale with the blind exploitation of Mr Thornton. For Coote, the northern industrial world is personified in John Thornton's factory. The latter exposes all the scenes of immorality, unpleasantness and

dirtiness. Gaskell's main interest according to Coote is more in the moral and emotional growth of her protagonists than a working class consciousness. Margaret for instance, comes to appreciate the values of an unfamiliar culture, while Mr Thornton discovers his need for a human approach to his work-force (Coote, 1993: 474).

In this novel, as it is viewed by Coote, there is an exploration of Thomas Carlyle's idea that the cash nexus is not the only relationship among humans and this is shown through an excellent characterization. In fact, this is what allows Gaskell to weld a moral purpose and the techniques of fiction. Coote adds that the way Mrs Gaskell portrays the social implications of Thornton's pride and Margaret's prejudice shows another side of her craft (ibid: 475).

The oppression of the working class is an important aspect in Gaskell's novel. It has received the attention of Arnold Kettle who views *North and South* as a contribution to the consideration of the condition of England's question. It presents a picture of English life from a middle class point of view. The clash in this novel is between rural and Industrial England rather than between the rich and the poor, and the two nations are not seen in geographical terms but in terms of the conflict between two alternative societies and their values (Cited in Boris Ford, 1982: 175).

Like most critics, Kettle's attention is directed to the heroine Margaret Hale. He sees her as a hopeful and a rebellious woman who is outraging the sensibilities of Manchester middle class (Other) with whom she lives whereas the Thorntons are viewed as the embodiment of the new bourgeois virtues. Among these values we find self-help which is recurrent all over Mrs Thornton's speech. Margaret Hale's battle with the Thorntons is quite different from Mary Barton's tragic battle with the Carsons in *Mary Barton*. This is because she fights on behalf of the past rather than the future and this is what affects the whole texture and the feeling of the novel (Cited in ibid: 176).

The heroine's sympathy for the exploited workers is viewed by Kettle as being essentially aristocratic (noble) or at least maternal in quality. The emotion generated by the conflict between Margaret and the Thorntons is kept within the bounds of compromise which is confirmed by marriage in the end. She claims that *North and South* remains an interesting social document even though it lacks intellectual grasp. The root of the trouble may be related to Gaskell's failure to bring the same careful insight in the description of the agricultural England as she brings it to her description of Manchester (Cited in *ibid*: 176).

In the above review of the literature on Gaskell's *North and South*, we have noticed that most critics consider this work as a realist novel reflecting the real conditions of life in England during the 1800s. Some critics claim that what pushes Gaskell to write about the condition of England is her personal suffering, mainly the loss of her son rather than the real conditions of her country. Some critics have focused their studies either on characterization (mainly the two protagonists), or on the plot. Others view this novel as a romantic story with a happy ending. So, on the whole *North and South* is taken just from the perspective of clash between classes (class othering). However, the same review shows that there is as yet no serious work which is devoted to the study of the status of both the poor and women in an analogous way. In other words, to our best knowledge, no critic has so far studied the 'state of otherness' of the poor in the work place and women at the domestic level in a parallel way. Accordingly, our attention is directed to the oppressed class-gender minorities in the sense that they experience the same oppression.

Hypothesis and Issue

Our aim is to undertake a study about the representation of the 'Other' (the poor and women) in Elizabeth Gaskell's *North and South* (1855) from a psychological and existential perspective. Two particular aspects will be considered. The gendered Other and the Other related

to social class. So far the studies that have been carried on the 'Other' in Gaskell's novel have separated the two issues. So, very often, Gaskell has been seen as an author concerned solely with moral or social protest. It is the othering process related to class and social status that is supposed to be uppermost in the mind of the author overlooking the fact that Gaskell is above all a woman writer.

Going beyond this critical restriction, we shall investigate otherness at its further place at the intersection of class and gender. One of our hypotheses is that Gaskell looks at othering from both a feminist and a class perspective. In accordance with Marxist feminism, a woman belongs to a social class that experiences a similar oppression at the domestic level that the working class experiences in the work place. More than this, we try to explore the psyche of both the poor and women to explain their feelings of sadness and anxiety owing to some ruthless realities which were accounted for in Gaskell in *North and South*.

Methods and Materials

In order to analyse and develop the above mentioned issue, we feel the need for two critical ingredients: the primary source *North and South* and a theory which will be the basic reference for our thoughts and analysis. To this end, we shall appeal to Julia Kristeva's theory *Étrangers à nous-mêmes* in order to study the issue of otherness shedding light on the marginal category (the poor and women) in Gaskell's *North and South*.

Julia Kristeva's theory of 'otherness' *Étrangers à nous-mêmes* is built-upon a study of the status of foreigners in different societies at different periods. She deals with strangers in ancient Greece and says that they are classified according to their occupations and utility for the Greek society. She makes a distinction between temporary strangers who are not admitted in the city and permanent immigrants called metics or the 'homo economicus' of the Greek city (1988:

78). The Greek metic is neither a politician nor a warrior; he has an economic function in the society. He participates in the prosperity of the city but he has no interference in the laws that rule it. It is an economic necessity for the Greeks to praise with pride their culture and civilization, so “the Other will be always barbarous” (ibid). Then, the first Christians tried to give another meaning to the word stranger. Saint Paul puts emphasis on the Christian friendliness and hospitality since Jesus Christ himself was a stranger.

Kristeva’s theory of ‘otherness’ has another aspect which is more psychoanalytic than sociologic. She is influenced by Freud as well as Lacan’s psychological theory; she is widely seen as offering a new reformulation of the dialogue between psychoanalysis and critical social theory. Kristeva’s theory is a theory of marginality, subversion and strangeness. In *Strangers to Ourselves*, Kristeva places ‘strangeness’ as synonymous to ‘otherness’, ‘difference’, ‘unconscious,’ and ‘femininity’ in ourselves. In other words, we should look to others in ourselves.

In the same theory, Kristeva defines the foreigner as follows: “the foreigner lives within us: he is the hidden face of our identity, the space that wrecks our abode, the time in which understanding and affinity founder” (1988: 9). The ‘foreigner’, then, is something hidden in ourselves, something with the potential to destroy the place where we live (home), and something that is beyond our ‘understanding’ or our relations with each other.

Kristeva carries on saying that foreignness comes in when the consciousness of someone’s difference arises, and disappears when we all acknowledge ourselves as foreigners. The sense of ‘strangeness’ or ‘foreignness’ manifests itself in relation to one’s own feelings of difference and disappears when we see clearly that we are all strangers. Kristeva suggests that there are two types of foreigners: Ironists and Believers. While the Ironists are “followers of neutrality, the advocates of emptiness”, Believers are “those who transcend [...] bent with a

passion [...] for another land, always a promised one, that of an occupation, [...], love, and glory” (Ibid: 21).

Kristeva states that living with the ‘Other’ (stranger) faces us with the possibility of being an “Other” and being in his place means to imagine and make “oneself for oneself”. Accepting the foreigner can be simultaneously painful and generative: “Being alienated from myself, as painful as that may be, provides me with that exquisite distance within which perverse pleasure begins, as well as the possibility of my imagining and thinking”. Kristeva says that since the foreigner is within us; so, we are all foreigners’ (ibid).

Kristeva’s theory explores also the process of women’s otherness. In the chapter ‘*Les Grecs, entre Barbares, suppliants et mètèques*’, she has studied the status of women and the way they were treated since the period of ancient Greek civilization. She states that the first strangers in history are women. The story of the Danaïds portrays how women’s debate about sexism started by killing their husbands to keep the authority of a sole father. Later on, those Danaïds transformed their tragedy to an objective debate. They raised the problem of sexism since there was a widespread belief from the Greeks that the wife is a stranger (other). She is neither a slave nor an animal, but a stranger who is placed at home under the protection of man.

In short, Kristeva considers ‘Otherness’ from the one angle as an outside appearance which can be of religious, cultural or racial aspect and the otherness or strangeness which is within us from the other. The latter founded on the Freudian psychoanalytic theory, postulates that if the stranger is inside ourselves, we are all ‘strangers’.

To justify our appeal to Kristeva’s theory for the achievement of this research paper. First, though Kristeva tries to make the issue of otherness more understandable by studying it from immemorial times till the enlightenment, she insists that this issue has remained the same from antiquity till the modern era. Certainly, this modern era is not easily understood without referring

it to past background. So, the “Other” may be puzzling if there is no clear understanding concerning her acceptance or her refusal by the ancient populations referred to in *Étrangers à nous-mêmes*. Second, it is clear that Kristeva is interested by the “Other” whose status is ordinary and not only as an intellectual or a rich man. So, we can say that such a status is similar to the social position which most of Gaskell’s characters occupy. Last but not the least, the important psycho-analytical explanations provided by Kristeva’s theory can easily show the “Others inside” characters in constant evolution and explain their turbulent inner feelings. More than this, we can say that the Other inside the nation is like the Other inside the natural government as a body politic.

Methodological Outline

Our work is divided into three chapters. In the first chapter, we shall speak about the historical background of the novel which is the Victorian era. This era is viewed as an era of paradoxes and contradictions with great influence on the Victorian novelists who seem to be protesting in their writings.

In the second chapter, we shall give a detailed analysis about the life of the poor, mainly the relationship between masters and workers, and even between workers among themselves with reference to concrete illustrations from the novel. This will be shown through the rich Thorntons who try to oppress the poor Higgins by excluding Nicholas Higgins from his work. We will not neglect the other characters like Mr. Hale who is a stranger in Milton looking for his daily bread and Boucher who commits suicide due to poverty and misery. These characters are used by Gaskell in an artistic way to approach more deeply the harsh realities of oppression at that period.

The third chapter will be devoted to the “fair sex” and their position during the ‘Victorian Era’. In fact, Margaret Hale is the central character who embodies the values of a Victorian

woman. Margaret is othered because she is a daughter of a poor man. She is also othered by Miltons because she does not belong to them. This is in addition to her mother Mrs. Hale who represents an obedient woman and Mrs. Thornton who is othered by her rich son Mr. Thornton and so many other female characters like the weak Fanny, the servant Dixon and the poor sick Bessy.

In the light of Kristeva's theory of 'otherness' we will try to explain the way the poor are othered psychologically by their manufacturer Mr Thornton who perceives them as totally different from him. We will also use Kristeva's ideas to speak about the position of women at the domestic level compared to the status of the workers in the work place. We will try to show the influence of men on women's othering and even the influence of a woman in treating another woman as an 'Other' since 'strangeness' as it is defined by Kristeva consists in exterior and interior feelings of difference towards others.

References

- Allen Walter (1954), *The English Novel from the Pilgrim's Progress to Sons and Lovers*, Penguin Books, New York: 1991.
- Burgess Antony (1958), *English Literature, A Survey for Students*, Harlow: Longman House, 1974.
- B. Bullen.J, *Writing and Victorianism*, Longman London and New York, 1997.
- Cazamian Louis, *Le roman social en Angleterre (1830-1850): Dickens- Disraeli- Mrs.Gaskell-Kingsley*, V II. Paris: H. Didier, 1935.
- Delage-Toriel Lara, A Shadow behind the Heart, l'Étranger au coeur de l'intime dans Pnin de Naboko, from Strange to Stranger: Constructions of Americanness, in *Revue LISA/LISA e-journal*, Vol. VII – n°2 (2009).
- De Beauvoir Simon, *Le deuxième sexe*, London: Gallimard, 1949.
- Edgar Andrew and Peter Sedgwick (2002), *Cultural Theory: the Key Thinkers*, London: Routledge, 2006.
- Edgar Andrew and Peter Sedgwick (1999), *Cultural Theory, the Key Concepts* London: Routledge, 2008.
- Gaskell Elizabeth (1855), *North and South*, London: Penguin, 1994.
- North and South* by Elizabeth Gaskell, Film of Piggott Smith and Pauline Quirke, Screen Play: Sandy Well, Producer: Kate Bartlett, Director: Brian Percival: BBC.
- Kristeva Julia (1988), *Étrangers à nous- mêmes*, London : Gallimard, 1991.
- Lhéréte Anne and Bariat Jean, the Best of English Literature, Ophrys-Platon, Paris: 2001.
- Leah Harman Barbara , Female Public Appearance in Elizabeth Gaskell's "North and South," in *Victorian Studies*, Vol. 31, No. 3 (Spring, 1988), pp. 351-374, in jstor.org, accessed on July 28th, 2010.
- Lokaneeta Jinee , Alexandra Kollontai and Marxist Feminism, in *Economic and Political Weekly*, Vol. 36, No. 17 (Apr. 28 - May 4, 2001), pp. 1405-1412, in jstor.org, accessed on July 28th,2010.
- Lootens Tricia, Hemans and Home: Victorianism, Feminine "Internal Enemies," and the Domestication of National Identity, in PMLA, Vol. 109, No. 2 (Mar., 1994), pp. 238-253, in jstor.org, accessed on July 28th,2010.
- Lucas John, "Mrs. Gaskell Reconsidered," in *Victorian Studies*, Vol. 11, N 4, 1968, in jstr.org, accessed on November 3rd, 2008.
- Marge Reitsma-Street, Arlene Wells, Carolyn Fast and Dianne de Champlain, *Housing Thousands of Women*: University of Victoria, 2005.
- Mathews Adrian, *A Survey of English Literature: 3Romantics and Victorians*, Paris: Dunod, 1992.
- Melikan Anahid (1980), *Elizabeth Gaskell: North and South*. Beirut: Longman York Press, 1995.

Mcafee Noelle, *Julia Kristeva, Routledge Critical Thinkers, Essential Guides for Literary Studies*, Taylor and Francis Library, London and New York: 2004.

Mack-Canty Colleen, Third-Wave Feminism and the Need to Reweave the Nature/Culture Duality, in *NWSA Journal*, Vol. 16, No. 3 (Autumn, 2004), pp. 154-179, in jstor.org, accessed on July 28th, 2010.

M. Cooley Paula, Emptiness, Otherness, and Identity: A Feminist Perspective, in *Journal of Feminist Studies in Religion*, Vol. 6, No. 2 (Fall, 1990), in jstor.org, accessed on July 28th, 2010.

Martin Ron, The Political Economy of Britain's North-South Divide, in *Transactions of the Institute of British Geographers, New Series, Vol. 13, No. 4* (1988), pp. 389-418, in jstor.org, accessed on July 28th, 2010.

Parker Andrew, Unthinking Sex: Marx, Engels and the Scene of Writing, in *Social Text, No. 29* (1991), pp. 28-45, in jstor.org, accessed on July 28th, 2010.

R. Mangus A, untitled, in *Marriage and Family Living, Vol. 15, No. 3* (Aug., 1953), pp. 276-277, in jstor.org, accessed on July 28th, 2010.

Pollard Arthur (1969), *The Penguin History of Literature: The Victorians*, London: Penguin, 1993.

Pollard Arthur, *The Victorian Age: An Anthology of Sources and Documents*, London: Routledge, 1998.

Sejournee Philippe, *The Feminine Tradition in English Fiction*, Romania: Institutional European, 1999.

Scheuermann Mona, *Social Protest in the Eighteenth Century English Novel*, Ohio State University Press, Columbus: 1985.

Trevelyan G.M (1942), *English Social History: A Survey of Six Centuries, Chaucer to Queen Victoria*, London: Penguin, 1986.

Sangari Kumkum, The 'Amenities of Domestic Life': Questions on Labour, in *Social Scientist, Vol. 21, No. 9/11* (Sep. - Oct., 1993), pp. 3-46, in jstor.org, accessed on July 28th, 2010.

S. Fass Paula, untitled, in *Journal of Social History, Vol. 26, No. 1* (Autumn, 1992), pp. 151-154, in jstor.org, accessed on July 28th, 2010.

S. Patton Michael, "Masturbation from Judaism to Victorianism," in *Journal of Religion and Health, Vol. 24, No. 2* (Summer, 1985), pp. 133-146, in jstor.org, accessed on July 28th, 2010.

Starr Elizabeth, "A Great Engine for Good": the Industry of Fiction in Elizabeth Gaskell's Mary Barton and North and South," in *Studies in the Novel, V. 3, Issue, 4*, 1992, Questia Media America, Inc, www.Questia.Com.

William Raymond, *Culture and Society (1780-1950)*, London: Penguin, 1961.

Williams ELLIOT Dorice, "The Female Visitor and the Marriage of Classes in Gaskell's North and South," in *Nineteenth-Century Literature*, V. 49, N. 1, 1994, in jstr.org, accessed on November 3rd, 2008.

Winnifrith T.G, An untitled Article about Mrs. Gaskell, in *The Yearbook of English Studies, Literature and its Audience, II Special*, V. 11, 1981, in jstr.org, accessed on November 3rd, 2008.

Unanimous author, "Woman as Other," in *The Second Sex*, 1949, Marxist.org, accessed on July, 2009.

Unanimous author, "Simone de Beauvoir," no source, edu/entries/Beauvoir, accessed on June 19th, 2009.

Yuval-Davis Nira, Women, "Citizenship and Difference," in *Feminist Review, No. 57, Citizenship: Pushing the Boundaries* (Autumn, 1997), pp. 4-27, in jstor.org, accessed on July28th, 2010.

Chapter One: Life, Times and Influence

Introduction

Elizabeth Cleghorn Gaskell (1810-1865) is well known for her novels depicting scenes of English country life and social divide between the rich and the poor. She was a daughter of a civil servant and Unitarian minister at the same time. She spent her childhood in Knutsford near Manchester under the guardianship of her aunt. She lived with different relatives in the North of England till her marriage with the Reverend William Gaskell in 1832. The latter became the Minister of the Unitarian Chapel in Manchester's Cross Street. Her marital life was very happy and resulted in giving birth to a son and four daughters. However, when her son died, grief and sadness pushed her to occupy her thoughts by writing her first novel *Mary Barton (1848)* following the advice of her father (Gaskell, 1994: 1). Having started writing with pain her subsequent novels like *North and South* remained deeply tribute with feelings for those who suffer.

Gaskell spent much of her time working in favour of the poor in Manchester and most of her novels are an appeal for social reform and reconciliation among the English classes. As a wife of a famous man like William Gaskell and as a successful writer, she had a wide circle of friends from both the professional and literary worlds. Among those friends, figured Charles Dickens who managed to secure her as a contributor for his periodical *Household Words* and Charlotte Brontë whom she first met in 1850. The latter admired Gaskell and found her clever, kind, animated and unaffected. Brontë died five years after their meeting, and Gaskell wrote the celebrated biography *The Life of Charlotte Bronte (1857)* (ibid).

Socially, Gaskell lived in a time of great political and social changes in England under the influence of the Industrial Revolution, the negative impact of which is the shift of population from the country to the cities searching for work, and the growth of the industrial cities. There was also the rise of the new rich, powerful merchant and manufacturing class. In addition, England had known many political reforms like the right of vote for the males. During the

industrial epoch, there was also a strong debate about the social status. There was a widespread belief that only hard workers who should occupy elevated positions in society (Melikan, 1980: 7).

Religiously, the established church of the country was the Church of England, but there was an appearance of groups outside it known as non conformists. The Unitarian Church of England was established during the eighteenth century with liberal doctrines and teachings that were based on the Bible. In fact, the Evangelical Movement was the most influential movement within the Church of England. The Evangelicals were influenced by John Wesley and his Methodist Movement. They were active in all areas of reform: on behalf of the poor and against slavery. They also established schools in order to decrease illiteracy. The Methodists influenced for good the religious and social life of the poor class (Ibid: 8-9).

It was under those conditions that Gaskell entered the field of writing and appeared as a prominent figure of the social protest novel. As a wife of a clergy man, Gaskell often visited the homes of the poor; thus, she devoted her works to the oppressed class across gender lines. She published many novels like, *Cranford* in 1853 and *Ruth* in the same year, *Sylvia's Daughters* in 1863, *Wives and Daughters* in 1866, and *North and South* in 1855. The latter was first published in instalments in Dickens *Household Words* and seen as the best of her works.

The Victorian Era (1837- 1901)

It is always agreed that any writer is the mirror of his age and any literary work is the product (the fruit) of its context. So, I cannot start studying *North and South* without relating it to its context which is the Victorian Era.

The adjective 'Victorian' was first used in 1851 by E.P Hood (Briggs Asa, 1963: 66), but the reality of Victorianism went back to the accession of Queen Victoria to the crown in 1837. The Victorian era was characterized by paradoxes and contradictions. The Victorians witnessed so many political conflicts and struggles, but they also experienced a period that was known by 'high Victorian England' (1851-1867). During that period, thought, work, and progress were the main Victorian values. The national mood of the Victorian people was influenced by prosperity

through free trade, the sense of national security and trust in institutions which resulted in a stable society. This was in addition to the belief in the moral code of order and change.

Many critics and writers praised the Victorian Age in their writings like the writer Cecil Algernon who said: “I could breathe more freely in the Victorian air” (ibid: 15), and G.M. Young who stated in his *Portrait of an Age (1935)* that “a wise man would choose the eighteen-fifties to be young in” (Qtd in Ford Boris, 1958: 13). For those writers, it was the great Exhibition (1851) that reflected the pride and the prejudice of that age since its main message was universal peace and international cooperation. More than this, that exhibition was also to establish the British superiority in terms of manufactures, and the Crystal Palace as a Victorian writer stated was “an outstanding sign of the mind of the age. It could not have taken place half a generation back... It could not have been managed by the chivalry of the Middle Ages” (Cited in Briggs, 1978: 221). So, the British at that time more than any time, had a national pride and hostile feeling towards foreigners like the Greeks to whom Kristeva refers to build her thoughts on the Other. For her, the Greeks used to consider strangers as barbarian and inferior people.

However, by going deeper into British history someone can dig up some ruthless Victorian realities. It was well known that Britain was at its height in the middle of the 19th Century. Thanks to the power and self confidence of the British, Britain was the workshop of the world. By the end of the 19th Century, the British Empire was political rather than commercial. The population doubled from 13 million between 1815 and 1871 to over 40 million in 1914. The growth and the movement of people from countryside to town forced a change in the political balance. During the 19th Century, politics and government were the property of the middle class (MC Dowell, 1989: 130). However, the working class had not yet found a proper voice. They are what Kristeva calls the metic. They are those who work for the industrial masters who exclude them from political decision.

Danger at home started suddenly in 1815 when there was no longer need for factory made merchandise. Many workers lost their jobs and landowning farmers suffered from a lack of goods (ibid: 132). Prices of products were doubled while wages remained the same. People started to

help themselves by hunting animals and some birds, but all the woods had been enclosed by the local landlords and the new law which prevented hunting animals and this was what led to a social danger. Thieves appeared entering the houses of the rich as Henry Field put it: “they starve and freeze and rot among themselves; but they beg and steal and rob among their betters” (Qtd in Hill Christopher, 1969: 240). So, during that period, the rich were afraid of the poor who are seen as fall of strangers to the bourgeois ethos. It was in that way that Britain changed from a nation of country people to a one of towns people (MC Dowell, 1989: 133).

In the 1870s, writers devoted their writings to the description of what they called a “growing gulf between the rich and the poor” (Briggs, 1963: 89) and the absence of sympathy between the social classes because estrangement according to some historians, it is very difficult to define the concept of social class, but we try to take the simplest definition: “it is a grouping of people into categories on the basis of occupation” (Ivan, 1977: 15). Occupation was the only measure of social class in Britain. Occupation was more related to other factors which were associated with the social class, mainly income and education. This was why occupation was seen as an element of social class in all sociological treatments of the concept. Occupations were rewarded differently, and income was the main form of wealth and the important determinant of possessions, style and life, and place of living in societies. So, occupation was a good indicator of the economic situation of a person and his family (ibid: 16). Aristotle wrote that the best administered states had a large middle class. ‘*Classis*’ is a term used first by the Romans and means “the division of people on the basis of property and taxation” (ibid: 19). According to the Roman historian Bligny and so many others, the classes were divided according to their wealth, power and status. Asa Briggs however, argued that the term ‘social class’ was not used in Britain until after the Industrial Revolution. Prospects ownership determines the difference between the metics and those who employ them as tools and hands.

The Victorian era was characterized by what was known by ‘social consciousness’ or ‘awareness’. The Industrial Revolution transformed the social structures and the social relations. It destroyed the old, individualistic, hierarchical world of ranks, orders and degrees, and brought

about an entirely social system, based on collective and conflicting identities, which were resulted from the making of the working and the middle classes (Cannadine David, 2000: 57). Hierarchy was replaced by three social classes (upper, middle and lower), which struggled from the 1820s to the 1840s, but peace came later on. Then again, it was argued that the upper classes were vanquished, or integrated into the bourgeoisie, and that the two remaining classes (middle and lower) then made reconciliation. In this way, the hierarchy shifted from three classes to just two either in England or Britain as a whole (ibid: 58). It was for this reason that Karl Marx chose England as a model on which to base his ideas.

Karl Marx is well known for his analysis on Capitalism and class relationship within it. His philosophy is characterized in terms of what is to be human. For him, human beings were labourers who were shaped by their work, and this was what distinguished them from the animals. He suggested that economy was analysed in terms of the contradiction that existed between what he called the 'forces of production' and the 'relations of production'. By forces of production, he meant the available technology to the society since the technological innovations gave the societies a greater productive capacity. And by relations of production, he referred to the relationships that existed between the producers and those who control production (Cited in Edgar Andrew and Peter Sedgwick, 2002: 152). Marx speaks in terms of alienation when refers to the relationships of production meaning that workers are "estranged" as human beings since what they produce is not theirs, but the act of their masters.

According to Marx, all societies (except the primitive ones) had been divided in terms of two principal classes: the subordinate class (the other) and the dominant one. While the subordinate class comprised those who produced goods and services, the dominant class lived by expropriating the products of the subordinate class labour but did not itself produce. The relationship between these classes was determined by the potential of the forces of production. But, the transition from Feudalism to Capitalism required a new class which was the bourgeoisie or the capitalist class. The mission of the latter was to take control of the economy by imposing new relations of production that allowed the realization of the productive potential that was

present in the most advanced technology. In Marx's opinion, the economic inequality and class exploitation was no longer necessary with the development of capitalist industry in the nineteenth century, and his philosophy aims to facilitate the proletariat's revolutionary struggle to take control of the economy; thus, to transform it to the needs of all human beings (Ibid: 153-54).

Marx believed that all societies were characterized by conflicts between the '*haves*' and the '*haves not*,' (the other) and each one fought to control his needed resources. Generally, the dominant class shaped society and its philosophy to their own interests with a model which suited them. Then, Marx talked also about the alienation and the exploitation of the labour. For him, work practices were shaped according to the needs of profits, and not by the workers. Therefore, the workers did not see themselves in their work, i.e. they became othered and alienated from it. This was what made capitalism bad for Marx. Concerning exploitation he said that it was realized through the commodity of exchange. The labourers received what appeared to be a fair wage from a free labour market, while the capitalist sold the finished product for more than the cost of its production.

Marx viewed capitalism as an era which suited more the oppressors and never satisfied the needs of the oppressed, and this was what led to the militating of labour against that system. Then, he concluded his thoughts by what he called "liberation". He thought that since the workers gained nothing except their jobs, they asserted a society where everyone worked, i.e. they did not need people who work neither under nor above them. Of course, their aim was that their work should remain meaningful as it was before capitalism. In this way, both society and labour would become meaningful.

The rich never gave importance to the labour. On the one hand, he assumed the protection of the labourer (other) with a spiritual superiority. On the other hand, he had a long desire to get wealth even by sweatshop labour which is a work place where the workers were employed for long hours for low wages and under unhealthy and oppressive conditions. This was what Marx called 'fetishism' by which he meant man's giving up of his natural character in order to comply with his desires (Dussel, 1984: 6).

According to Marx, the question of fetishism began with the beginning of machinery and material means which made an end to the social relations between human beings by othering and oppressing the poor class: “in exchange value, the social connection between persons is transformed into a social relation between things, personal capacity into objective wealth [...] . Each individual possesses social power in the form of a thing” (Ibid: 17). It goes from this quotation that the poor were nothing since they possessed nothing.

The concept of fetishism is mainly applied to the productive level:

Since living labour [...]is incorporated in capital, and appears as an activity belonging to capital from the moment that the labour-process begins [...]Thus the productive power of social labour and its special forms now appears as productive powers and forms of capital[...]which having assumed this independent form, are personified by the capitalist in relation to living labour. Here we have once more the perversion of the relationship which we have already in dealing with money, called fetishism (Dussel, 1984: 20).

That is to say, the worker himself considered work itself as an objectified past action accumulated in capital as something strange and not as a value of the capital. Furthermore, the worker considered himself as capital, as a resource, as a moment of the capital which had already been sold: and he discovered that he was othered by the “Personification of a thing and dehumanization of a person” (ibid).

The flames of class consciousness were fuelled by the enduring fears created mainly by the French Revolution, and the reaction to those fears by the established power.

Thus, even the

Church of England’s song was:

The rich man at his castle,
The poor man at his gate
God made them, high or lowly,
And order’ d their estate.
(Qtd in Ivan Reid, 1977: 20)

And this was echoed even in the day's literature under the pen of Charles Dickens who wrote:

Oh let us love our occupations
Bless the square of his relations
Live upon our daily rations
And always know our proper stations (ibid)

Disraeli too, raised the issue of class division by asking: "how are manners to influence men if they are divided into classes, if population of a country becomes a body of sections, a group of hostile garrison" (Qtd in Briggs, 1963: 95)? In his work *Sybil* (1845), he affirmed the existence of two nations and offered a powerful picture of the conditions of the underprivileged groups, and claimed his ideas of social reform i.e. the improvement of the relation between the wealthy (self-seeking aristocracy) and the poor (the other):

'This is a new reign,' said Egrement, 'perhaps it is a new era'
'I think so,' said the younger stranger.
'I hope so,' said the elder one.
'Well society may be in its infancy,' said Egrement, slightly smiling; 'but say what you like, our Queen reigns over the greatest nation that ever existed.'
'Which nation?' asked the younger stranger, for she reigns over two.'
The stranger paused; Egrement was silent, but looked inquiringly.
'Yes,' resumed the younger stranger, after a moment's interval. 'Two nations between whom there is no intercourse and no sympathy; who are as ignorant of each other's habits, thoughts, and feelings, as if they are dwellers in different zones, or inhabitants of different planets; who are formed by different breeding, are fed by different food, are ordered by different manners, and are not governed by the same laws: the rich and the poor.
'You speak of ----- said Egrement, hesitatingly.
THE RICH AND THE POOR (J.Edwards, 1937: 264).

Those two nations were represented through the aristocrat Egrement and Sybil. Disraeli suggested that these nations should be reformed and union should be brought back. This union between the gentry and the commons for him was the only way which insures an ideal vision about the feudal society, and this union was symbolised by the marriage of Egrement with Sybil (Vitoux, 1969: 145).

Unlike Disraeli, Angel welcomed the conflict between classes. He believed that workers in Manchester had paved their ways to liberation when they moved from the countryside to live

in the rising city (Briggs, 1963: 96). The Marxist Friedrich Engels sympathised deeply with the poor. His famous work *The Condition of the Working Class in England (1845)* describes the economic and the psychological oppression of the English proletariat. It covers pre-Industrial Revolution England to the climax of the Victorian Age. Engels was the 'first' to say that the proletariat was a suffering class due to the shameful economic conditions that drove it irresistibly forward and compelled it to fight for its ultimate liberation through self-help.

The introduction focuses on the way life became harsh for the working class of Britain prior to the Industrial Revolution. Engels portrayed the workers' former lives, nostalgically as being peaceful and idyllic in their agricultural lifestyle. Engels stated that the air and water provisions were cleaner, leading to healthier families and children. Even Personal relationships he said had been closer and less strenuous (Engels, 1987: 50-51).

However, the working conditions of industrial England were unpleasant. The workers received very little wages and had no job safety measures. These factors led to a depressed society. Engels went further to say that the workers were worse than the African slaves in America because, at least, the slaves had a "benevolent" force in their lives. That is to say, the slaves had to work very hard but they always knew they would be dressed and fed at the end of the day. Engels mentioned that perhaps the bourgeois did not recognize how awful the workers felt because of the separation of the manufacturing cities.

Engels remarked that the proletariat was bountiful and charitable more than the bourgeois. The workers also became furious at the bourgeois, feeling more and more alienated. They saw themselves as being exploited and only a commodity to the powers that existed in England. This led to early efforts of unification and the creation of a working class consciousness. This idea is reflected more in *North and South* by the sympathy that the Hales show to Higgins and his family. Though the Hales are not wealthy, they are more benevolent in helping the poor than the rich Thorntons.

Engels went on to write about the Industrial Revolution's impact on the small towns and the communities as well as family dynamics. He thought that the new practice of women searching for work, often while their husbands stayed at home was hurting England's masculinity. Women and children were employed by plant life because of their small and quick hands which allowed them to work more efficiently with equipment, namely textile looms. The introduction of women and children into the labour force depressed more the workers' wages, and this was what caused in Engels' words a transposition of the traditional patriarchal society. Engels went deeper to declare that the immigrants, namely the Irish and some Scottish, were as awful as women in regards to driving down wages. The small living lodgings of the workers in townhouses were socially unhealthy. Engels said that the sleeping allegations left one bed and one toilet to several couples, sanitarily and sexually unhealthy. He also wrote that the long hours of work and the new female workforce left many children unsupervised for most of their adolescent lives. Engels discussed both the new labour rules and the new regulations. He focused on the new laws that should limit the number of hours women and children could work in factories. Engels noted down that these were good for the proletariat but hardly good enough.

Engels' work answered questions about the life of the working class during the Industrial Revolution and their struggle to keep their heads above water. He was very realistic and beard out his point very well that the shift from an agricultural to an industrial society was harsh for all the workers of England. He sought a revolution and in that respect he was unsuccessful but his logical points of view were sounded and by his theories a revolution was justified and expected. He was obviously intolerant with the bourgeois but that did not affect the goals he attempted to achieve.

The Victorian Age was an age of big cities (Briggs, 1963: 59). This was what led to more conflicts and more corruption. It is well obvious that "the more people massed together, the more corrupt they become" (Qtd in *ibid*: 60-61). Cities at that time were centres of prosperity but they were fearful places, and the fear of the city was the fear of the 'unknown' (*ibi*:62). Even

religiously, cities were thought to be dangerous because of their social segregation (ibid: 64). It was the growth of cities which led to the separation of classes, mainly the middle class and the working one. And this was what Disraeli meant by “two nations” inhabiting the same land” (ibid: 66). In *North and South*, Gaskell portrayed Milton as a smoky city which is full of hurrying people: “nearer to the town, the air had a faint taste and smell of smoke (...) people thronged the footpaths, most of them well dressed as regarded the material, but with a slovenly looseness” (Gaskell, 1994: 66-67).

Towns and cities were seen as being civilized zones. But some writers thought that civilisation was not always good. In this perspective De Tocqueville said: “civilisation works its miracles and civilized man is turned back almost into a savage” (Qtd in Briggs, 1963: 70). Of course, this view contradicts with the Romans’ and the Greeks’ beliefs which sustained that “membership of an actual physical city was a condition of a true civilisation” (Briggs, 1963: 59).

Robert Vaughan in his turn, considered his age as an age of cities. For him, cities are “centres of vast experiment in the history of society” (Briggs, 1963: 59). But others claimed that, though cities like Manchester were symbols of a new age, they remained as dangerous places. They used to be spaces of industry, newness, squalor, and unfamiliar alarming social relationships. It was from the appearance of cities that the issue of ‘class gender othering’ was created. On the one hand, it was very difficult for the poor to confront the city without a violent reaction. The poor looked for his shares in the prosperity of the city. Since he was excluded from that prosperity and could not get even the minimum, he turned into a savage enemy for the rich. On the other hand, women too, searched their position among the rich. Married women tried to find shelter for their children and they generally got it by being exploited in a harsh way. Even single women were exposed to people’s misjudgements by having a bad reputation when they confronted the city. All those conflicts inside the city led to social dangers like mutiny and suicide.

These views may be more illustrated by the picture drawn by Gaskell in *North and South* by using dangerous characters like Leonard who is involved in a mutiny on board the ship and this is what led to Frederick's departure from his country and changing his identity to ensure his survival after being accused by a dangerous character like Leonard. Danger was also shown through Boucher's suicide as a result of poverty and hunger.

The historian Thomas Babington Macaulay represented the Victorian optimism. He imposed a progressive interpretation for the Glorious Revolution (1688). His aim was to make reconciliation between the aristocracy and the capitalists as well as landowners. Thus, to protect the middle class which was the victim of corruption and oppression.(Vitoux, 1969: 126-127). In *North and South*, this optimism may be shown by Mr Thornton who recognises that communication is the only means to solve the master-workers relation and his alliance with Margaret reflects the optimism of Gaskell who wanted to bring peace instead of enmity in her work.

During the Victorian epoch the commercial middle class were enjoying prosperity while the landlords and the farmers were still annoyed and disappointed about their miserable conditions. Consequently, protectionism as a social movement tried to protect the interests of the poor, young labour and the Christian character of the state (Asa Briggs, 1954:).

The Victorians also tried to improve themselves socially and embodied some noble virtues. Samuel Smiles referred to some of them in his *Self Help (1859)*. These virtues consist in self help (the title itself), perseverance, duty, thrift and character. Smile inspired his principles from the evangelical movement which dominated the conscious of the bourgeois class. Evangelicalism inherited some puritan tendencies, and the moral virtue was the most praised one in it. This was due to the evangelists' belief that the strength of character is more important than intellectual qualities. Of course, that virtue is 'earnestness' which means a volunteer application of beings. So, from that thought, it was agreed that it is virtue which gives richness (Vitoux, 1969: 128). In this perspective Smile claimed: "help yourself, the sky will help you" (Trans me, ibid: 129). For Smile, the one who was poor had not enough virtue to be rewarded by his own

help, and in this case the intervention of the state's help would never save him from his misery. For him, it was true that we could not do anything without money, but the latter did not always insure happiness. He said: "political life abounds in cases of brilliant results from a course of generous and honest policy" (Qtd in *ibid*: 129). He added "honesty is the best policy." Samuel legitimized the moral of dreaming and being ambitious in order to improve the conditions of life. A labourer for instance should have the ambition that one day he would become a captain of industry (*ibid*). Smile did not conclude his assertions without reminding that even the scientific progress threatened religion and the basis of the traditional moral (*ibid*: 132). Samuel's views are embodied by Mr. Thornton (Gaskell's protagonist) since even the latter has a total belief in hard work and self help. In a discussion with Mr Hale he declares:

It is one of the great beauties of our system, that a working man may raise himself into the power and position of a master by his own exertions and behaviour; that, in fact, everyone who rules himself to decency and sobriety of conduct, and intentions to his duties, comes over to our ranks (Gaskell, 1855: 96).

Another essayist who carried his brilliant and illuminated thoughts during the Victorian period was John Stuart Mill whose father was a Pantheist. He wrote literary, philosophical and economic topics. Mill was grown in a utilitarian evangelical atmosphere. In 1826, he witnessed a divine crisis which he described at the end of his autobiography. That spiritual crisis pushed him to question the principles of his epoch. Mill brought two convictions. The first was that man could not fix his spirit on others' aims. The second was that intellectual education was just a charge because the most important thing for him was what he called 'the culture of feeling'. It was thanks to the latter that individuals could find their equilibrium, and without emotions, humans could never animate their cleverness (*ibid*: 133). By emotion and feeling, Mill meant mainly happiness. He proclaimed:

The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain;

by unhappiness, pain, and the privation of pleasure” (Qtd in Vitoux, 1969: 134).

When we speak about happiness we need to relate it to satisfaction according to Mill. He added: “it is better to be a human being dissatisfied than a pig satisfied- better to be Socrates dissatisfied than a fool satisfied” (ibid).

Mill went further to Bentham’s well known expression “the great happiness of the greatest number” and declared that this quotation would never operate if it was just a result of an abstract analysis: “the firm foundation is that of the social feelings of mankind; the desire to be in unity with our fellow creatures [...]” (ibid).

Pantheism as it was viewed by Mill, though it was an interventional movement, it was in a negative sense since it aimed to get rid of members in the judicial system and the political machine which made so many obstacles for the man who wanted to pave his way to happiness. There were some Pantheists from parliamentary origins who tried to solve some problems in the middle of the century. Those issues consisted in helping paupers, urban purity, the exploitation of children, the conditions of work, and so many other regulations which were necessary for general welfare. However, Mill was not among the supporters of those ideas because these actions were not lasting for him. He claimed:

While we repudiated with the greatest energy that tyranny of society over the individual which most socialistic systems are supposed to involve, we yet looked forward to time when society will no longer be divided into the idle and the industrious (...) when the division of the produce of labour (...) will be made by concert on an acknowledged principle of justice (...). The social problem of the future we considered to be, how to unite the greatest liberty of action, with a common ownership in the raw material of the globe, and an equal participation of all the benefits of combined labour (ibid: 135).

In his essay *On Liberty (1859)*, Mill referred to the danger of the statutory intervention. He insisted that progress was not the progress of institution since it was the institution that should be re-moulded by man step by step after a moral and a personal progress. For him, moral and personal growth would be achieved after the freedom of initiation; so, he affirmed the liberty of

expression and thinking. This conviction was derived from Bentham's liberalism which saw that the ultimate values were the individual values (ibid: 136). In fact, this was the workers' aim through their manifestations and reaction against Mr Thornton in Gaskell's *North and South*.

Maurice and Kingsley founded a group called 'Christian Socialists'. They questioned the economic exploitation of man and the extreme misery that the latter had experienced. According to them, man's oppression contradicted with the values of the Christian society. So, religion should intervene urgently in a direct way to call for individual charity. For them, the labourers should organise themselves to fight against the economic exploitation and not against the fighting of classes as Karl Marx indicated (Vitoux, 1969: 140).

Thomas Carlyle also brought some exceptional ideas with some puritan connotations. He insisted on action in order to remove doubt in the Victorian Age: "doubt of any sort cannot be removed except by action" (Qtd in Vitoux, 1969: 147). For him, man should not be egoistic by occupying himself with pleasure. Instead, he should do his work and complete his mission. In fact, these views contradicted with Bentham's. Carlyle studied societies from two contradicting sides: on the one side, there were the 'dandies' who did nothing neither for themselves nor for the others; on the other, there were the 'drudges' who devoted their lives for missions in which they did not find any sense of spirituality because they were used to serve others. He criticised this type of societies by asking:

Call ye a society (...) where there is no longer a Social Idea extant; not so much as the idea of common Home, but only of a common over-crowded lodging- house? Where each, isolated, regardless of his neighbour, turned against his neighbour, clutches what he can get, and cries 'Mine!' and calls it Peace, because, in the cut-purse and cut- throat Scramble, no still knives, but only a far cunninger sort, can be employed? Where Friendship, Communion, has become an incredible tradition (Cited in ibid 147)?

In his essay *Chartism (1839)*, Carlyle questioned the conditions of the labour that were exploited for low wages and considered this reality as an unacceptable scandal: "Chartism means the bitter discontent grown fierce and mad, the wrong condition therefore or the wrong

disposition, of the working class in England” (Qtd in M G Josephine, 1998: 156). And the ‘Donothingism’ which seemed to say that things would be better in the future, should be rejected for him.

‘Chartism’ as a movement commended extensive support for the working community. The ‘*People’s Charter*’ contains six points: 1. Universal manhood and suffrage; 2. The secret ballot; 3. Annual parliaments; 4. The creation of electoral districts of equal size so that representation would be spread evenly throughout the country; 5. The payment of wages for the MPs; and 6. The abolition of the property qualification for the MPs, so that people without property could stand for Parliament (Behhag Clive, 2000: 39).

Even the political democracy affirmed by the chartists was not a solution for Carlyle since it was of no positive impact but for the extension of ‘laissez-faire’ and disorder (ibid: 147). In addition, the most important thing according to him was that man needed to be well governed instead of having the right to vote (M G Josephine, 1998: 148).

In *Past and Present* (1843), which completes *Chartism* (1839), Carlyle referred to the existing contrast between the nineteenth century and the Modern Era. On the one side, there was a spiritual community where the respect of work was reigning and obedience was given for the ablest ones. On the other side, there was misery, worse conditions of life and poverty. The aristocracy was condemned by Carlyle since it did not complete its governmental tasks.

Carlyle showed great sympathy and respect for the new type of the captain of industry and for the collective personage which he called ‘Plugson of Undershot’ due to his creative work and his contact with the real economic. He said: “the leaders of industry, if industry is ever to be led, are virtually the captains of the world, if there is no nobleness in them, there will never be an aristocracy more” (ibid, 148). So, the better way for creating a stable society was by associating inevitable democracy with indispensable sovereignty. In order to achieve this, the latter (captain) should forget his own interests (self consciousness). This would be reinforced by recognizing his responsibility towards the running away of workers and insisting on the education of the masses.

Then, he could think about chivalry (arming forces): “hero-worship [...] is the small of all social business among men” (Qtd in *ibid*: 149).

Carlyle was against man’s total belief in the industrial culture which seemed to mechanize the mind: “man is not the creature and product of mechanism, but, in far truer sense, its creator and producer” (Qtd in Coote, 1993: 429). Carlyle sympathized with the poor that he perceived as perishing “like neglected, founded draught cattle, of Hung and Overwork” (Qtd in *ibid*: 431). For him, the division of society was an immoral danger and the reform of the leaders of society was more necessary than the franchise; so, he suggested “the replacement of laissez-faire theories by the strong man” (Qtd in *ibid*: 433).

Trade Unionism

English history is a process of fighting for bringing freedom from the Middle Ages till the Glorious Revolution (1688). But even after that period, and especially at the beginning of the Nineteenth Century, England was not a democracy since exploitation still existed; the rich kept rich and the poor remained poor. This led again to another struggle through what is known as *Trade Unionism*. The latter is an organisation of workers who recommended helping each other in order to achieve common goals in key areas and working conditions (Pelling Henry, 1977: 36).

During the nineteenth century there was a development of collective bargaining by the trade unions which constituted the main force of the societies. In the early 1890’s, there were about 1.5 million trade unions, over 300, 000 of them were miners and the same number was in the retail trade and some others in new ‘unskilled’ unions. Concerning the spirit of this bargaining, Bronterre O’Brien wrote:

A spirit of combination had grown up among the working classes of which there has been no example in former times [...] The object [...] is the sublimest that can be conceived, namely [...] to establish for the productive classes a complete domination over the fruits of their own industry [...] They aspire to be at the top instead of at the bottom of society- or rather that there should be no bottom or top at all (Cited in Briggs, 1987: 237-238).

Through its leadership, the trade unions bargained with the employers on behalf of their union members in the different negotiations which included the regulation of wages, work rules, the benefits, and the safety of the workplace. Unfortunately, their demands were not welcomed. Concerning the wages for instance, Dr. Johnson reacted saying that “raising wages of day labourers is wrong; for it does not make them live better, but only makes them idlers” (Qtd in Hill, 1969: 265).

In fact, self-help and self-education were the aims of the majority of workers through that organization (L.Peacock Herbert, 1976: 295). Concerning the education of the workers, *The Education Act of 1870* was passed and its proposer W.E. Forster addressed to the House of Commons saying:

We must not delay. Upon the speedy provision of elementary education depends our industrial prosperity... If we are to hold our position among... the nations of the world, we must make up the smallness of our numbers by increasing the intellectual force of the individual (Cited in Briggs, 1987: 233).

In *North and South*, Gaskell tries to show the importance of education through Margaret who tells her friend Bessy that if the poor were educated, they would never be oppressed. She also shows how the masters try to keep their workers far from education in order to keep them blind under their exploitation.

Latter on, another act was passed in 1902 as a reaction for the neglecting of science and the triumph of grammar schools and the lack of abilities and skilful workers. This act aimed to the instruction of the workers in both the scientific and the technological fields. In *North and South*, Gaskell presents the workers as protestant men who command to be respected and well paid. Nicholas Higgins (a main character in the novel) is the embodiment of those fighters since he has a great belief in trade unionism. He thinks that trade unionism means power. Unfortunately, he loses his job as a result of his bargaining in such a movement.

The Early Poor Laws

Victorian England was an unequal society with a sizeable portion of poor people who were divided into three groups: the children, the able-bodied adults who took a workhouse and paid a wage for it, and the non-able-bodied (impotent) that included the old, the sick, the blind...etc. Those categories suffered from starvation and misery in spite of the different laws that were passed to protect them. The early poor laws passed during the sixteenth and the seventeenth centuries tried to avoid discrimination between those who would not work and those who could not. *The first English poor law* that was enacted in 1536 instructed parishes to undertake voluntary weekly collections to assist the 'impotent' poor. Then, the culminating point for such laws came with *The Parliament Acts of 1597, 1598 and 1601* that abandoned many repressions. I.e. each parish was responsible for its own poor and the payment of overseers. Those acts could be seen as an attempt by the Parliament both to prevent starvation and to control public order. *The Act of Settlement of 1662* was passed to keep out economically undesirable migrants such as single women, older workers, and men with large families who deemed to be chargeable. It is also worth to mention the *Speenhamland Plan 1795* which came as a response to the poor harvest and the high prices to save people from starvation. This system took account of the size of families and the price of bread and made up earnings to a basic minimum. Though this plan came to assist the poor during the crisis periods, it was later on rejected since it did not encourage the poor to work and to save money (Evans Eric, 2001: 174).

The New Poor Laws

Between 1830 and 1911 another series of reform bills (new poor laws) was passed. Among those laws the *First Reform Bill* which was passed in 1831 and the *First Reform Act* which led to the redistribution of seats in 1832. Unfortunately, those laws led to the

empowerment of the Bourgeois class rather than the middle one. Then, *The Poor Law Amendment Act of 1834* initiated through the reshaping of poor relief aimed to alleviate the hardships of poverty, to re-establish the distinction between the 'poor' and the 'paupers' that had become blurred with the *Spanhamland Plan*, and to reduce pauperism by deterring the 'able-bodied' from applying for relief (Bonifas Gilbert and Faraut Martine, 1994: 10). Then, the *Ten Hours Act of 1847* was passed to restrict the working hours of women and children in textile factories. This act aimed to regulate the aspects of the new industrial system (Briggs, 1987: 236).

The Industrial Revolution and its Impact on Humanity

The struggle between the poor and the rich was also a struggle between the town and the countryside; and this was what Disraeli described as an "unhappy quarrel between town and country" (Brigs, 1954: 60). Of course, the Industrial Revolution gave a new shape to the older rivalries between the town and the country. As a result, the literature of that period was often concerned with social reform. Concerning this matter, Thomas Carlyle (1795-1881) wrote: "The time for levity, insincerity, and idle babble and play-acting, in all kinds, is gone by; it is a serious, grave time" (Coote, 1993: 429).

The Industrial Revolution was an important event in the matters of economics and technology. It consisted in the changes in the distribution of wealth. There was a strong debate concerning this industry. Some thought that it was the fruit of the land and the efforts of landowners; others claimed that it was the result of the British overseas trade (Ashton, 1988: 70). However, the enormous debate was: was the Industrial Revolution more positive or negative for the population?

On the one side, in the mid nineteenth century, Britain witnessed many changes which affected people's lives. Factory industry, steamship, telegraph and the vast railway expansion were seen as a vanishing of the old rural England. These achievements produced a feeling of pride for the British as a writer affirmed:

What a satisfaction is to every man going from the West to the East when he finds one of the ancient Druses clothed in garments with which our industrious country man provided him. What a delight it is in going to the Holy Land ... to see four thousands individuals and scarcely be able to fix one to whom your country has not presented some comfort or decoration (Qtd in L.Peacock, 1976: 100)!

The importance of steam power and engineering was stressed on by an editor of the New Periodical Engineering in 1866 by arguing:

Engineering has done more than war and diplomacy, it has done more than the Church and the universities, it has done more than abstract philosophy and literature. It has done [...] more than our law has done[...] to change society. We have reached an age of luxury, but without effeminacy. Few of our middle class could be induced to exchange their homes and appliances for comfort for the noblest villas of ancient Rome (Qtd Briggs, 1987: 223).

On the other, the Industrial Revolution brought poverty and misery mainly for the labour whose strength was replaced or supplemented by machines and this was what reduced from the work opportunities. In this perspective, the Oxford historian Frederick York Powell stated: “The English people never, by any plague, or famine, or war, suffered such a deadly blow as its vitality as by the establishment of the factory system without the proper safeguards” (Cited in *ibid*: 216). In the same tone, Arnold Toynbee claimed that the majority had been handicapped by the fumes of the Industrial Revolution. For him, the revolution’s essence was neither the transformation of coal, iron and textile industries nor the development of steam power but “the substitution of competition for the medieval regulations which had previously controlled the production and the distribution of wealth” (Qtd in *Ibid*: 217).

Many writers were against those who praised the Industrial Revolution like Samuel Smile who considered the industrial epoch as “a harvest of wealth and prosperity.” John Ruskin and J.G. Kohl were among the attackers of this view. The former thought that industry weakened human relations and deteriorated the physical environment. The latter wedged the essence of the new environment after a visit to England in 1844 by proclaiming:

Imagine black roads winding through verdant fields, the long trains of wagons heavily laden with black treasures... burning mounds of coal scattered over the plain, black pit mouths, and here and there an unadorned Methodist chapel or school house, and you will have a tolerable idea of what the English delight to call their 'Black Indies' (Cited in Briggs, 1987: 225).

It is also worth to mention that the Victorian Era was an era of utilitarianism or men of learning and heavy intellectuals. The best example was Charles Darwin (1809-1892) who brought his *On the Origin of Species (1859)* which was an interesting analogy of that time (Evans, 1999 : 241). Many theorists before Darwin tried to indorse the idea of evolution, but what was new in Darwin's idea was "it seemed that it rejected the need to call upon divine authority or any sense of purpose or design" (The Week, February 7th, 2009). Darwin's work aimed to give the Victorians one of their most challenging accounts of progress and man's place in the universe that seemed to "be set on purposeless course were mere chance assured the survival of the fittest" (Coote, 1993: 444).

The Victorian Age was an Age of fights and quarrels since people were convinced only by argument and an age of conversions too. Even though it was an age of intellectuality, it was also characterized by feeling, evangelical influence and catholic revival.

Religion during the Victorian epoch took special regards which were called "Newman's assumptions". The latter included isolation (the self and the creator), Christianity which was considered as an institutional and dogmatic religion, and the Church of England with a catholic tradition and a seat of authority (Christ). Alternative thinkers brought out their findings which opposed and weakened the Church's hold over the people. For example the validity of the Bible was questioned for the first time due to the publishing of Charles Darwin's work on evolution, *On the Origin of the Species*. Genesis states categorically that we are God's creation and we are made in our Creator's image; however, the theory of evolution was interpreted in a sense of challenge to such a belief. This led to the re-interpretation of the Bible by certain members of the Clergy who examined and questioned anew the Scriptures. As a result, some principles of the Bible were damaged and the clergy of the Church were divided by conflicting beliefs.

As it is known, Britain absorbs some ideas and ideals which makes her a leader of the world opinion. These ideas consist in natural rights of man which include liberty, equality, and the pursuit of happiness (Thomson, 1987: 28). But from 1851 to 1874, there was a defeat of the liberal and democratic movement and a reversion to dictatorial and anti-democratic regimes (ibid: 29). This led to the appearance of some social and political movements like Pantheism and Chartism. While the former refers to Jeremy Bentham's English radical thought which claims that the common good is the "greatest happiness for the greatest number" (Ibid: 30). The latter, was the most dynamic movement of the working class agitation in England. Its members adopted what they called 'people's charter' as a political programme for their society. They demanded a universal suffrage for males, equal electoral districts, a removal of the property qualification for the members of parliament, a payment of the members of parliament, a secret ballot, and annual general elections (ibid: 84).

The Status of Women during the Victorian Era

Women are another sample which is among the oppressed minorities. The status of women during the Victorian Era was viewed as an illustration of the striking inconsistency between England's national power and wealth and its atrocious social conditions. Though, the era was symbolized by the reign of the British monarch Queen Victoria, women witnessed so many difficulties owing to the vision of the "ideal women" shared by nearly everyone in the society. The legal rights of married women were similar to those of children. They could neither vote, nor possess property. They were also seen as pure and clean. Because of this view, their bodies were seen as temples that should be neither decorated with makeup nor used for pleasurable things such as sex. The role of women was limited to rearing children and having a tendency of the house. They could not hold a job unless it was that of a teacher, nor were they permitted to have their own checking or savings accounts. They were to be treated as saints, but saints that had no legal rights (*Encyclopedia Britanica 2008*).

Women occupied an unsure and doubtful position in the western society as it was the case throughout the world. In the undeveloped countries, this might be interpreted as the only means

for keeping stability in a family; like in countries where people used to live in tribes, men went out to hunt animals and to bring food, and women stay at home to take care of their children and to cook for them. But in the West, money means power and men were the only bread winners; so, women were powerless since they were financially dependent on their husbands and felt psychologically inferior to men whose role was to protect the economy and the industry of their countries. Thus, women were at the bottom of the system of industrialisation (Curry, 1984: 2-3). This was the case for John Thornton (Gaskell's protagonist) who leads his mill alone and lets his mother dependent on his earnings.

The issue of women's inferiority reached its peak to the degree that the latter compared their conditions with that of the other marginalised groups in society. These groups consisted in poor people, those who suffered because of their religion, political beliefs or the colour of their skin (ibid: 3). This feeling was as a result of the widespread belief in women's inferiority which was expressed in sentences like: "Oh, she's only a women." Or "I would never work for a woman." Or "simple even a woman can manage it" (Qtd in ibid 3-4). Even the English language is chiefly used against women. This may be shown in many words like 'chairman', 'cameraman', or 'postman'. The use of the word man suggests that only man who is qualified to do these jobs. This is in addition to so many other examples like the use of the pronoun 'he' to mean 'he or she' and so many other examples.

The first work which was written in favour of women was Mary Wollstonecraft's *A Vindication of the Rights of Woman* in 1792. This work was written in a time when thinkers were supporting the French Revolution's ideals of freedom, equality and fraternity, but women had no share in those ideals. This was why women writers started their own protest in order to take part in the human emancipation project (ibid: 5).

The Different Laws that were Passed in Favour of Women

During the 'Victorian era', women were far from enjoying the same rights as men. Whether they belonged to the upper or the lower class, they were used to be servants and worshippers of men. They had neither political rights nor significant roles in economics. Instead,

they held only subservient employment in farms or in the weaving industry (Leseur and Kerset, 1972: 10). So, rich women during the Victorian era questioned their bad conditions. They started to make voluntary work by helping the poor of the industrial cities and when they started to be involved in politics, they tried to improve the conditions of the lower classes (Curry, 1984: 6). Employers had shown less respect for women at that time. The latter used to work in factories and to do the same jobs as men for the half wages that men earned, but women were still brave. Even in Trade Unions women had great roles and fought strongly to get their rights side by side with men (ibid: 25).

In fact, a set of acts was passed in favour of the oppressed sex, too. Among those acts: *The Married Property Act of 1870* which gave women the right to their earnings (Fichaux, 2001: 189), and *The Matrimonial Causes Act of 1878* which aimed to facilitate the motif of separation in a legal way in order to avoid violence, prison, and many other dangers. Then, *the Maintenance of Wives Desertion Act of 1896* and *the Licensing Act of 1902* were passed to reduce violence and man's cruelty as far as providing women with alimentary wages (Françoise and Henri Kerset, 2000: 65-66). This was in addition to the foundation of the *Women's Trade Union League (1874)* by Emma Patterson which aimed to help women to be integrated in the social life and to omit the home centeredness as a mission for them (Ibid: 77). The 1860s were the years of Women's Suffrage Movement, and women's entry to higher education came with the founding of Girton College in 1870 and Newham in 1871 in Cambridge (pollard, 1969: 220). Thus, women reached positions of authority in some professions like education. In Britain, seventy per cent of people working in education were women. The latter worked as headmistresses and high women administrators (Curry, 1984: 39).

Even enlightened philosophers like John Stuart Mill brought their theories in favour of humanity. In his well known work ***On Liberty (1859)***, Mill proclaimed the rights of individuals, men and women, to a free life in a manner that may be taken as a turning point between the early and the later Victorian Age (Trevelyan G.M, 1986: 535). Through the mentioned work, Mill made a harsh criticism against the institution of marriage which he saw as the key to women's

oppression and degradation. In 1867, he initiated the first debate in the House of Commons on women's suffrage. He urged that with the vote, women could force the government to set up and improve laws in their favour (Fichaux Fabien, 2001: 115).

In his essay *On the Subjection of Women (1869)*, Mill said that women had no share in public concerns. They were seen as being theoretically weak and not as a result of deliberation, consideration or any social ideas. It arose from the fact that from the earliest twilight of human society, women were found in a state of repression to some men. He said: "the subjection of women to men was being a universal custom, any departure from it appears unnatural" (Qtd in M.Guy Josephine, 19: 552). For him, the English were not dazed that their country is under a queen because they used to it, but they felt it unnatural that women should be soldiers or members of parliament. By contrast, in the Feudal Era, wars and politics were thought natural to women, and it seemed natural that women of the honoured classes should be of manly character, inferior in nothing but in bodily strength to men. Mill referred to the Greeks as being more tolerant with women and their independence. The best example which denies the idea that women are not qualified was the Spartan Women who were freer and who used to practise the same bodily exercises that were practised by men (ibid).

Mill showed how women were oppressed indirectly by the opposite sex and how females became under their subjection. He said that men (accept the brutish) wanted women's sentiments instead of their obedience. They wanted willing and favourite women but not slaves. However, they put everything in practice to enslave their minds. From the earliest times, women were brought up in the belief that their ideal character was different from that of men, having no self-will by self-government but by submission (ibid: 524).

All the moralities told the women that it was their duty to live for others and to have no life except their affections for their husbands and children. For Mill, the subjection was the result of three factors. First, the natural attraction between the opposite sexes. Second, the wife's entire dependence on the husband, every privilege or pleasure she had, was being either his gift or depending entirely on his will. Third, all the social ambitions, consideration and the principal

object of human pursuit that women might achieve would be obtained by her only through him (ibid).

The English Protest Novel in the Nineteenth Century

During the Victorian era, there was an entrance of the industrial England into serious literature with the pens of Carlyle, Disraeli, Dickens, Gaskell...etc. The early Victorians were dreamy and ambitious, and writers like Carlyle had the emotional power of Christianity though they did not accept its doctrines. Carlyle's ***The French Revolution*** is a judgement on a corrupt society which means a punishment for the collective sin which is the oppression of the lower classes especially the peasants by the anachronistic and burdensome feudal system. (Pollard, 1969: 4-5).

As a result of the miserable and oppressive conditions of the Victorian epoch, a group of writers depicted the era, especially the Industrial Revolution with its negative impact on humanity. Among those novelists, Elizabeth Gaskell (1810-1865) who published her novel ***North and South* (1855)**.

The novel was written in a period of total contradiction and opposition. On the one hand, Queen Victoria opened the Great Exhibition of the industries for all the nations inside the Crystal Palace in 1851. Its aim was to show the world the greatness of Britain's industry; a greatness which was due to Britain's possession of coal, iron and steel. Britain owned more than half of the world's total shipping. This great industrial empire was reinforced by a strong banking system (MC Dowel, 19:138). On the other hand, the labour suffered from many oppressions, sicknesses and poverty. Since 1824, workers had been allowed to join together in unions. In 1834, six farm workers in the Dorset village of Tolpuddle joined together promising to be loyal to their union. The government's severe actions showed how much was feared that the poor might take power and establish a republic (MC Dowell, 2000: 136).

A small class of merchants, traders, and small farmers (the middle class) rose. It had increased with the rise of industrialists and factory owners in the second half of the eighteenth century. In the nineteenth century, it included those who worked in professions like the church,

the law, medicine, civil and diplomatic services, merchant banking and the navy. It also included the commercial classes that were the real creators of wealth (ibid: 139). The epoch was known especially by the industrialists who were hard workers and self made men like Mr Thornton the protagonist of Gaskell's *North and South*. But that period witnessed also so many diseases like cholera that killed 31000 people as a result of dirty water, and ¼ babies died within a year of its birth (ibid: 140).

Under the above mentioned conditions, middle class women like Elizabeth Gaskell used to look outwards to the industrial society, the issue of misery and poverty, urban overcrowding, child exploitation and prostitution. Those writers tried to keep equilibrium between the romantic and the social interests that characterised that period (Pollard, 1969: 20-21). And it was that period which gave birth to the '*Social Protest-Problem Novel*' (ibid: 22).

According Sheuermann Mona, there was a great deal of social protest in the eighteenth century. For her, most of the English novelists were convinced that so many things should be changed in the English society; however, they advocated the reform of the existing structures rather than destroying the basic institutions. In fact, the protest was against the corruption of those institutions. Each novelist expressed her anger in her own way. For instance, Thomas Holcroft conveyed his annoyance in his *Ana St, Ives*, about the virtually limitless potential for human development and happiness that the English society should afford its members. In his *Hugh Trevor*, too, he cried the unfeasible mortifying machinery.

Social protest is defined by Sheuermann Mona as "the author's delineation of social injustices, inequities, and failings, usually accompanied by explicit statements regarding the need for reform. The statements of protest are straightforward and often anything but subtle" (1985: 1-2). Sheuermann thought that though the authors' tones were different, their underlying suppositions were the same: "man must note social evils and must attempt to redress them" (ibid: 2). For her, there was much faith in benevolence and social progress in the mid and the late eighteenth century novels, but there was also much pessimism. She said that all the protest novelists had one common dream which was a desire to see the English society and its

institutions made better. The optimistic ones saw that an evolution was going to be reached, some called for the volunteer efforts of the educated individuals, and others (with the bleaker view) protested and admitted despair in the end. Sheuermann claimed that the writers who tried to speculate easy answers failed miserably, as Inchbald did when she suggested at the end of her *Nature and Art* that all the social problems would be solved if everyone would just go back to the simple life of the farm.

Sheuermann asserted that the Victorian novelists later on analyzed the noticeable changes of the institutions of society, particularly the economic institutions that occurred during the eighteenth century. Since the novelists of the eighteenth century had no time to put them into perception; so, they could only record them. By the 1790s, the Agricultural the Industrial revolutions and other revolutions both in America and France reformed the British society. This was in addition to the social revolution and the reorganization of the traditional class lines that were caused by the other novelists. Sheuermann argued that the implications of the changes that these movements put in motion for the British society were not at once perceived by those living through them as we would expect. But the increasing effect of so many major dislocations produced a sense of discomfort (Sheuermann, 1985: 4)

The Agricultural Revolution is viewed by Sheuermann as a major factor that displaced large numbers of workers and freeholders from the land to the city due to the small tracts that were enclosed into the larger areas and which were more suitable for mechanized farming. For her, the Industrial Revolution changed the society still more, causing the shift of the light industry out of the home into the cruel mill or factory. Consequently, the lives of relatively large numbers of people were changed in the ways over which they had not even minimal control. The merchants were seen as a positive force in society. England became captivated by commerce, and manufacturing took on something of a moral as well as an economic force. Henry Brooke put in his *The Fool of Quality* that the superior people were those who used to fabricate as opposed to the upper class that used only to consume. Industry created a class of wealthy families who sought political power and social gratitude to go with their new wealth (Ibid: 5).

Sheuermann believed that most novels criticized the traditional role of parents; even that most basic social structure, the family, underwent reexamination during that period, and the very relationship of parent to child was presented as being in need of major reforms. Then, the novels of the nineties criticized also the traditional role of women. The most frequent social criticism in such novels was that the aristocrats and the clerics, either individually or as a class, failed not only to take responsibility for improving the society but were too often uncaring, selfish, and callous to the sufferings of those less fortunate than themselves. Sheuermann Mona stated that in novels such as *The Fool of Quality* and *Sandford and Merton*, the individual responsibility of the powerful for the powerless was distinguished from larger social movements and made a theme in itself. These novels recurrently criticized the aristocrats for consuming far more than they need while others were in short of the bare necessities (ibid: 6). None of those novelists suggested a radical redistribution of goods, but they insisted on the “immorality of a social system that so heartlessly gave extra wealth to one small group and left the rest of the people in poverty” (Ibid: 7). In a word, though social protest novelists expressed their anger through different tones, but their novels reported reality as it was.

Speaking about protest literature which deals with the reality of individuals leads us to speak about the life of the poor and women from an existential point of view. Existentialism refers to the philosophy that makes an authentically human life possible in a meaningless and absurd world. Existential philosophy is concerned with the type of existence that we have, as opposed to the kind of existence had by rocks, plants, and animals. Many existential philosophers reserve the word “existence” for the way in which we exist, using “being” as the more general term to capture the existence that rocks, plants, animals and humans have in common. Existential philosophy is the attempt to articulate the nature of this existence (Webber, 2008: 4-5).

The central themes of the existential thought include the reliability of our everyday views of ourselves and other people, the relation between objective facts and subjective experience, the significance of the temporality and mortality of life, the basic nature of relationships between people, and the role of society in the structure of the individual. Existentialism includes so many

other themes like alienation, individuality, responsibility, anxiety and death. Of course, Gaskell's *North and South* contains all these themes. Gaskell gives a detailed analysis about the alienation of the labourers, the individual character of the two protagonists and the responsibility they bear to carry on their lives. Adding to this, there is also the anxiety and even the death of the poor in Gaskell's work. This is why we ought to study this work from both a psychological and existential perspectives.

Conclusion

In this chapter, we tried to shed light on the major historical events which occurred during the Victorian era with an emphasis on the state of the poor and the conditions of women at that period. We started by a brief view about the social and the religious circumstances that Gaskell witnessed and which had great influence on her writings. Then, we attempted to give a general synthesis about the different critics that are carried out either for or against what was happening during the Victorian Age. We have also spoken about the Industrial Revolution and its impact on humanity and the way it reshaped the life of the poor and this was what led to the latter's struggle through different movements like Trade Unionism. Next, we gave a picture about the status of women at that period and the different laws that tried to protect them but with no enormous results since they were still oppressed and their position was still secondary. Finally, we provided a short vision about the social protest novel and the protest literature which appeals for social reform and making an end for social oppression.

References

- Allen Walter (1954), *The English Novel from the Pilgrim's Progress to Sons and Lovers*, Penguin Books, New York: 1991.
- Ashton T.S (1948), *The Industrial Revolution 1760-1830*, Oxford University Press, 1988.
- Barret-Ducrocq Françoise, *Le mouvement féministe d'anglais d'hier et d'aujourd'hui*. Paris: Ellipses, 2000.
- Behhag Clive (1991), *Labour and Reform: Working Class Movements 1815-1914, 2nd Edition*, National Portrait Gallery, London: 2000.
- Bonifas Gilbert and Faraut Martine, *Victorian and Edwardian England: Debates on Political and Social Issues*, Paris: Masson, 1994.
- Briggs Asa (1954), *The Victorian People: A Reassessment of Personal Themes 1851-1867*, Great Britain: Odhamas Press, 1990.
- (1963), *Victorian Cities: A Briant and Absorbing History of their Development*, London: Penguin, 1990.
- (1983), *A Social History of England*, Penguin, London: 1987.
- Cazamian Louis, *Le roman social en Angleterre (1830-1850): Dickens- Disraeli- Mrs. Gaskell-Kingsley*, V II. Paris: H. Didier, 1935.
- Cnnadine David (1998), *Class in Britain*, Penguin Books: London, 2000.
- Coote Stephen, *The Penguin Short History of English Literature*, London: Penguin, 1993.
- Charlot Monica, *Naissance d'un problème raciale, minorités de couleur en Grande-Bretagne*, Collection U, Librairie Armand Colin, Paris, 1972.
- Dussel Enrique, *The concept of Fetishism in Marx's Thought, Elements for a General Marxist Theory of Religion, India*: 1984.
- Eagleton Terry, *Marxism and Literary Criticism* (1976), Routledge: New York, 2002.
- Edgar Andrew and Peter Sedgwick (2002), *Cultural Theory: the Key Thinkers*, London: Routledge, 2006.
- Edgar Andrew and Peter Sedgwick (1999), *Cultural Theory, the Key Concepts* London: Routledge, 2008.
- Engels Friedrich (1845), *The Condition of the Working Class in England*, London, Penguin, 1987.
- Evans Eric, *British History. From Pre-Historic Times to the Present Day: Featuring Culture, Politics and Religion*, Bath Bai Ihe: Parragon, 2001.
- Fichaux Fabien, *Definitely British, Absolutely American*, Paris: Ellipses, 2001.

- Gaskell Elizabeth (1855), *North and South*, London: Penguin, 1994.
- Hill Christopher (1967), *The Pelican Economic History of Britain, V.2 1530-1780, Reformation to Industrial Revolution*, Penguin Books, New York: 1969.
- Hobsbawm .E. J (1968), *Industry and Empire from 1750 to the Present Day*, Penguin, New York: 1969.
- Inglis Brians (1971), *Poverty and the Industrial Revolution*, Panther Books Limited, London: 1972.
- Ivan Reid, *Social Class Differences in Britain*, Open Books Publishing Limited, London, 1977.
- J.Edwards.HW, *The Radical Tory*, Jonathon Cape LTD, London: 1937.
- L.Peacock Herbert, *A History of Modern Britain 1815 to 1975*, 3rd Edition, London: Heinemann Educational Books, 1976.
- Leseur Françoise and Henri Kerset, *British Women (1870-1970)*, Paris: Masson and Cie, 1972.
- Lhéréte Anne and Bariat Jean, *The Best of English Literature*, Ophrys-Platon, Paris: 2001.
- Mathews Adrian, *A Survey of English Literature: 3 Romantic and Victorians*, Paris: Dunod, 1992.
- Melikan Anahid (1980), *Elizabeth Gaskell: North and South*. Beirut: Longman York Press, 1995.
- Marx Roland, *La révolution industrielle en Grande-Bretagne*, Paris : Armond Colin, 1970.
- McDowall David (1989), *An Illustrated History of Britain*, Essex: Longman, 2000.
- Pollard Arthur (1969), *The Penguin History of Literature: The Victorians*, London: Penguin, 1993.
- Pollard Arthur, *The Victorian Age: An Anthology of Sources and Documents*, London: Routledge, 1998.
- P. Thompson. E (1963), *The Making of the English Working Class*, Pelican Books, New York: 1868.
- Pelling Henry (1963), *A History of British Trade Unionism*, New York: Penguin, 1977.
- Pelling Henry (1963), *A History of British Trade Unionism*, New York: Penguin, 1992.
- Sejournée Philippe, *The Feminine Tradition in English Fiction*, Romania: Institutional European, 1999.
- Scheuermann Mona, *Social Protest in the Eighteenth Century English Novel*, Ohio State University Press, Columbus: 1985.
- Trevelyan G.M (1942), *English Social History: A Survey of Six Centuries, Chaucer to Queen Victoria*, London: Penguin, 1986.
- Vitoux Pierre, *Histoire des idées en Grande Bretagne*, Paris : Armond Colin, 1969.

Webber Jonathan, *Existentialism*, Routledge Companion to Ethics, 2008.

Wilson A.N (2002), *The Victorians*, London: Arrow Books, 2003.

William Raymond, *Culture and Society (1780-1950)*, London: Penguin, 1961.

Chapter Two: Poor Otherness

Introduction

In this chapter, we shall try to study Gaskell's portrayal of the 'Poor' during the Victorian epoch in her novel *North and South*. Our aim is to demonstrate how Gaskell reflected the real spirit of the 'Poor' in an age which was full of issues and contradictions. We will try to show how the 'Poor' was put in a state of 'Otherness.' Of course, this will be shown through British characters that have enough consciousness to fight and to question their destiny.

North and south as the title indicates contrasts between the way of life in the industrial north of England and the agricultural south. It portrays a story of a young girl (Margaret) who is forced by her father's decision to leave her rural village of Helstone to settle in Milton (Manchester). After this experience, Margaret realizes that the North differs from the South in the way that it is smoky and unpleasant, and its people are less human and selfish. This is what leads her to intervene with her sweetness and sensibility to influence those who seemed to be blind with their total desire to dominate others. Mr. Thornton, the owner of a local cotton mill, also a friend of her father, is the embodiment of that category of people.

The change in the way of life surprises Margaret who empathizes deeply with the poverty of the workers and comes into conflict with John Thornton. After an encounter with a group of strikers, in which Margaret attempts to protect Thornton from the violence of his workers, he proposes marriage to her, telling her that he is in love with her, but she rejects his proposal of marriage, mainly because she sees it as if it is out of obligation for what she has done. Later, he sees her with her fugitive brother, whom he mistakes for another suitor, and this creates a further unsolved conflict. Once Margaret believes she has lost his affection, she begins to see him in another light, and in the long run they are reunited.

Otherness/ Strangeness of the Poor in North and South

The Hales' Otherness

The story opens with happiness, it is the day of Edith's marriage, and Margaret is enjoying nature in the south where everything is green. Of course, this greenish represents life, health and security, but things change suddenly when Mr. Hale, Margaret's father, takes a decision to leave Helstone to settle in Milton in the north. The idea of leaving Helstone itself seems strange to Margaret and her mother. When the Hales reach the north everything seems stranger to them and they are appeared as strangers to others. So, who is the stranger here? Is it the Hales or the people of Milton? Strangeness does not consist only of place or any given country, but it consists also in the inside part of ourselves. This is why everything which is different from us is an 'Other,' a stranger or foreigner.

Foreignness starts when the consciousness of someone's difference arises and disappears when we all acknowledge ourselves as foreigners (Kristeva, 1988: 9). Mr. Hale's strangeness appears in Helstone when he suddenly feels that he does no longer believe in the doctrine of the church. So, Mr. Hale feels alien even in his own land since he feels that he is different from the others.

The Others' face according to Kristeva loses happiness "the stranger's face burns our happiness" (1988: 12). This is the case for Mr. Hale who seems anxious and stressed before announcing his doubts to his family in Gaskell's words: "It was all the worse for being so mysterious. The aspect of piteous distress on his face" (1994: 35). So, Mr. Hale's difference consists in his doubts which cause him pain and suffering as he explains to Margaret: "I can meet the consequences of my painful, miserable doubts; but it is an effort beyond me to speak of what caused me so much suffering" (Ibid: 36). He adds: "I suffer from conscience sake" (ibid: 38).

And Gaskell comments on him saying: "...and his courage sank down under the keen sense of suffering" (Ibid: 38).

According to Kristeva, the 'other' is ready to run away and none can prevent him:

He is ready to flee away. No obstacle can stop him, and all the sufferings, the invectives or the rejections he experienced appear to be of no importance for him before his quest for the invisible and promised country he dreams of, and which must be called death (1991: 14, my trans).

Mr. Hale takes the decision to leave Milton; so, neither Margaret nor his wife can hinder him. He says: "Margaret, I turn to the old sad burden, we must leave Helstone" (ibid: 38). He adds: "I can always decide better by myself, and not influenced by those who I love, I cannot stand objections. They make me so undecided" (ibid). And "if he stays at home, he might well be sick and live on the margin or be a homeless person" due to a killing religious doubt (1991: 18-19, my trans).

As it is already mentioned, the stranger is an immigrant worker who feels that he is nothing and has nothing like Mr. Hale who tells his daughter: "Margaret, I am a poor coward after all". I cannot bear to give pain. I know so well your mother's married life has not been all she hoped- all she had the right to expect". So, Mr. Hale is going to immigrate not to waste his time, but just to work: "Because there I can earn bread for my family" He says. (Gaskell, 1994: 40).

The stranger's speech is incomprehensible and his behavior is uncomfortable and this is what hurts him deeply. If he has choice, he will choose just a house and truce. This is exactly what happens to Mr. Hale before he informs his family about his decision of leaving Helstone and even about his doubts. He feels annoyed and his words are difficult to be understood by his daughter Margaret:

Mr. Hale played with some papers in the table in a nervous way and confused manner, opening his lips to speak several times, but closing them

again without having the courage to utter a word. Margaret could not bear the sight of the suspense, which was even more distressing to her father than to herself (Gaskell, 1994: 47).

In fact, Mr. Hale embodies the qualities of the poor and his modest ambitions. All what the poor looks for are just work, a house and peace. So, the poor is a peaceful being who looks for stability.

Since the ancient Greeks, the ‘Other’ was seen as barbarous (Kristeva, 1988: 78). So, it is the same for the oppressed class that is perceived as inhuman and all what the society may benefit from them is just their physical strength. Strangeness in *North and South* starts with the moving of the Hale family to Milton where even the rooms in Milton are portrayed as being strange to them: “the rooms had a strange echoing sound in them and the light came harshly and strangely in through the uncurtained windows-seeming already unfamiliar and strange” (Gaskell, 1994: 58). Everything and everyone seem to be out of the ordinary in Milton as Mrs. Gaskell asks: “besides, was Margaret one to give way before strange men, or even household friends like the cook and charlotte?” So, the other here is the men inhabiting Milton in the eyes of Margaret according to Gaskell.

The feeling of difference augments in the first night of the Hales’ settling in London, in a busy town which is full of rushing people who have no time for the other’s sorrowing and problems. There is mainly difference in everything between the North and the South. Milton is smoky and full of inhabitants who are different from the modest villagers of Helstone. In chapter ‘New Scenes and Faces,’ Gaskell illustrates more the feelings of difference and strangeness, even the streets seem new to the Hales “new streets” said Mr. Hale (1994: 67).

When we speak about Otherness, the first thing that comes to mind is the foreign workers who are flooding the world. The ‘Other’ is the one who works and sees work as a value. He was

perceived as being able to do anything since he comes from another region. Since the immigrant is nothing and has nothing, he is ready to make big sacrifices to ensure his survival and in fact those sacrifices start with work. Since he does not immigrate to waste his time, he is ready to do anything according to his capacities (Kristeva, 1988: 30-31).

Mr. Hale is an immigrant worker who moves to Milton searching for another function after having doubt in the doctrine of the church. Mr. Hale works as a tutor in Milton to supplement the small income that is left to him after resigning his living; but his only duty in that foreign land is just to do his work without interfering in people's affairs. Once, he tries to comment on Mr. Thornton (his pupil) who is treating one of his workers in a violent way; thus, the former, though he respects him as tutor, reacts strongly asking him for not interfering in his business. This is the reality of a stranger who inhabits another land. Strangeness is also inside Mr. Thornton's self since he does not recognize that Mr. Hale is a human being just like him.

The 'stranger' feels that he does not belong to any place, neither time nor love. He is originally lost, but uprooting for his origins is something impossible for him (Kristeva, 1988: 17). This is the same for Mr. Hale who has doubt in the 39 articles of the Church of England; therefore, he feels that it will be dishonest and sinful for him to hide his doubts and to remain in the church. However, he still believes in Christianity and doesn't reject his religion. He says:

You could not understand it all, if I told you- my anxiety for years past, to know whether I had any right to hold my living- my efforts to quench my smoldering doubts by the authority of the Church. Oh! Margaret, how I love the wholly Church from which I am to be shut out (Gaskell, 1994: 36)!

The 'foreigner' is a weak dreamer who is in love with the absence. (Ibid: 21) Mr. Hale is sometimes weak in confronting some troubles. Perhaps he blames himself and feels responsible for what is happening and even for what will happen. For instance, he is unable to inform his wife about his decision to leave Helstone asking Margaret to inform her instead. In addition,

when Mrs. Hale dies, he looks very weak and has no strength to prepare even the funerals and Margaret finds herself more than a time obliged to be powerful to act.

The 'other' likes freedom; since he is nothing and has nothing; so, he feels totally free from everything. In Kristeva's viewpoint, being "released from every link with his people, the stranger feels himself completely free" (Kristeva, 1991: 23, my trans). Mr. Hale dreams of being free from other people and draws a picture about Milton in his mind before leaving Helstone by asserting: "because I know none there, and none knows Helstone, or even talk to me about it" he says. (Ibid). Here there is a desire to escape from the surrounding environment searching for freedom in an unknown place.

The paradox of the Other is that he wants to be alone but with cooperation with others, "he wants to be alone but with others sharing his loneliness" as Kristeva claims (1991: 23, my trans). Mr. Hale wants to leave in Milton where none knows about him, but at the same time he is involved in cooperation with Mr. Bell and Mr. Thornton. Both of them help him in so many matters like finding a house where to settle and a place where to work.

The 'Other' is the one who does not belong to the group, the one who is not what we are, and its definition is always negative. But the question is: he is negative of what and other to which group? According to the social structure, he is the other of the family, the clan and the tribe. He is a native of another land. He is confused with the enemy, the exterior of someone's religion, the unbeliever, and the heretic (Kristeva, 1988: 139). It is in this way that the Hales are othered by another family (the Thorntons). They don't belong to the north and they are not what the Thorntons are. The latter especially Mrs. Thornton and her daughter see them only in the negative sense and view them as their enemies. The Hales are excluded because they don't share neither the same beliefs nor the same land with the Thorntons.

The stranger (the other) is the one who hasn't the same nationality. He does not belong to the social group which is structured around a political system. So, if the other rejects what belongs to others, he will be excluded and if he assimilates, he will feel annoyed. The Hales have no choice in the North apart from assimilation. Mr. Hale's settlement in Milton lets him to be familiar little by little with the Miltons. His work as a tutor helps him to get in touch with other people. Though his mission is to instruct them, on his turn he learns a lot after confronting them. Mrs. Hale too, though she is sick, she tries to accept the reality of the North and step by step she starts to be familiar with the smoky climate. Margaret also begins to integrate with the people in the North and this integration starts by her friendship with Bessy, the daughter of the poor Nicholas Higgins.

During the archaic epoch (antiquity), foreignness was more tolerated. According to the *Iliad* of Homer, the mistreating of strangers is a religious sin. At that period, trips were rare and made fear, but the marginal travelled a lot. While some foreigners didn't settle due to carelessness, doubt and enmity, others settled and benefited from the judicial and the civic protections which were ensured for them by the pyroxene, but they had rarely right to property (Kristeva, 1989: 73-74).

Between 490 and 478 BC and after the Peloponnesian wars between Athens and Sparta, the Greeks thought that unity between the citizens was based on their participation in politics and not on racial or social criteria. Later on, there was a restoration of the ethnic criterion that insisted on double Athenian kinship (paternal and maternal) during the leadership of Pericles (495-429). The one who had not this relationship was viewed as illegitimate and called "Nothing a son of Nothing" (ibid: 75).

If we try to approach the above views to Gaskell's *North and South (1855)*, we find that the Hales' settlement in Milton is illegitimate since they have not the required kinship which

enables them to settle in a comfortable and peaceful way there. The Hales and especially Margaret recognize that it is not easy at all to reconcile a new place. The native settlers with their inflexible characters don't help them to feel better. If we compare Mr. Hale and Mr. Thornton's characters as they are portrayed by Gaskell, we find that Mr. Hale is a gentleman with beautiful smiles whereas Mr. Thornton's face is full of seriousness, strength and rare smiles:

Margaret was recalled to a sense of the present by some trivial, [...]and on suddenly looking up from her work, her eye was caught by the difference of outward appearance between her father and Mr. Thornton, as betokening such distinctly opposite nature. Her father was of slight figure, which made him taller more than he really was, one not contrasted, as at this time, with the tall, massive frame of another. The lines in her father's face were soft and waving, with a frequent of undulating kind of troubling movement passing over them, showing every fluctuating emotion; the eyelids were large and arched, giving to the eyes a peculiar languid beauty which was almost feminine. The brows were finely arched, but were, by the very size of the dreamy lids, raised to a considerable distance from the eyes. Now, in Mr. Thornton's face the straight brows fell over the clear, deep-set earnest eyes, which without being unpleasantly sharp, seemed intent enough to penetrate into the very heart and core of what he was looking at. The lines in the face were but firm, as if they were carved in marble, and lay principally about the lips, which were slightly compressed over a set of teeth so faultless and beautiful as to give the effect of sudden sunlight when the rare smile, coming in an instant and shining out of the eyes (1994: 92).

Unlike the Greeks who used to praise their culture and to see the non-Greek as an 'other', Socrates does not use the term 'Greek' to refer to the Greek race, but to those people who participate in the culture and the education of the Greeks. In fact, this cosmopolitanism remains strictly intellectual since the isonomy of the citizens rejects the 'other'. Mr. Hale is a cultivated man who takes part in the education of Milton People. He is a tutor in a private school where he teaches classic literature and instructs men. Among his pupils, Mr. Thornton who benefits a lot from his experience. Even Mrs. Thornton who has little interest in literature since she believes that economics and business are the basis of life, admits that her son likes Mr. Hale's lectures: "I am sure, he values the hours spent with you, sir" (ibid: 132); so, Mr. Hale participates in

educating people and instructing them in their own land and this is what gives him more self confidence. He is so pleased by doing so: "I am sure that they are equally agreeable to me (...) it makes me feel young again to see his enjoyment and appreciation of all that is fine in classical literature" he replies Mrs. Thornton (ibid).

Many cosmopolites like Socrates give another intention to the notion of the 'other' or the 'barbarian'. For them, it is not enough to belong to any nation, but the most important thing is to master one's own culture, education and laws. So, the foreigner who knows how to behave and how to interpret the laws in another land is familiar.

The Greek metic has a bondage with the city. Mary Françoise Baslez, quoted by Kristeva, names the Metic the "homo- economicus" of the Greek city. The Metic is "the one who leaves with, ..., the one who changes his house, ..., the homo-economicus" of the Greek city". He pays a tax of habitation, he is inferior to the citizen; he is not a slave, but he does not participate in the national matters (1898: 78).

Mr. Hale embodies some of the above mentioned characteristics. He changes his domicile and lives with Milton people. In fact, once he finds a house there, he pays a tax for it. He is not enslaved in Milton since he is educated and has a respectful position as a scholar; however, apart from his work or his economic function in Milton, he has no interference in public life or in taking part either in trade unions or any other political organization. He is just as a poor coward who is sometimes weak in confronting critical situations and depends on his daughter Margaret to handle them for him. Gaskell describes him as follows: "Mr. Hale is not a 'sceptic,' he has doubts, and resolves greatly about the great thing, and is capable of self-sacrifice in theory, but in details of practice he is weak and vacillating" (Gaskell, 1994: 49), in a word, he is a Metic in Manchester city (Milton).

Modern otherness for Kristeva consists in showing the inner suffering of the main characters as well as their happiness, mask, melancholy, hatred or all sorts underneath dissensions which play an important role in destabilizing the establishment of their identity. Even Gaskell portrays her main characters in a very detailed way and describes their inner feelings of sadness as far as their happiness.

Mr. Hale is portrayed as a poor coward of a weak character. In the beginning, he loses faith and is led by intellectual doubt. The first stage of his suffering consists in his fears to be sinful if he continues to work for a doctrine in which he no longer believes. Then, his anxiety rises due to his unstable financial situation. Once he settles in Milton and occupies a respectful function as a tutor, he feels a sort of happiness and stability, but interior suffering never leaves him. He always blames himself for the degradation of his wife's health in the smoky Milton. He suffers since he feels he is the only responsible for her death.

The Otherness of the Labourers

The working class is othered mainly by the rich Thorntons. The workers remain voiceless under the oppression of the manufacturer Thornton for a long time, some of them starve but they never reclaim or comment because they are powerless, they are othered by their poverty and feel that they are inferior and nothing comparing to the rich. They are marginalized since they take part in the prosperity of the city through their hard work, but they have no reward.

The poor class is othered by the wealthy. The former may be represented by Higgins who heads the workers with great role throughout the novel. Mr. Thornton tries to keep his position as a wealthy man after a long process of hard work. Thus, at the beginning, he has no sympathy toward his workers. Thornton believes that hard work is the secret code for someone who wants to make achievements in life.

Higgins for instance faces a hard life. At the beginning, he is othered and got out of his work due to his rebellion through trade unionism, but in the end, he regains his respectful position especially with Mr. Thornton. Mr. Hale too is a foreigner or stranger who leaves his domicile searching for work; he is seen as an outsider and an immigrant worker. Even his family's manners and the way of their living are different from the style of life in the north. Thus, Mr. Hale is sometimes weak especially in critical situations and he is obliged in so many times to rely on Margaret's interference to handle some difficulties for him. Boucher is another worker who loses his job after taking part in the strike.

Strangeness or foreignness as it is used by Kristeva interacts with otherness and difference. The other in *North and South* is mainly the poor (the working class). The function of the workers in the city is neither a political mission nor that of warriors; it is just an economic one. Higgins and the other workers take part in the prosperity of Manchester city, but they have no rights to take decisions under the domination of Mr. Thornton on whom the poor are dependent.

Many philosophical movements and religious doctrines like Stoicism and Christianity give equal rights to the citizens of the same spiritual city. Later on, the religious fanatics come to persecute the strangers. Then, the political jurisdiction appears to protect the interests of the dominant group (social or political). Finally, the moral and religious cosmopolitanism as well as the charter of the rights of man come to give the strangers some rights (Kristeva, 1988: 140).

The rights of man give place to totalitarianism, but the 'other' remains without political rights. First, he is excluded from the public life. Second, he is not allowed to mixed marriages. Third, he is excluded from possessing property like housing. Finally, his rights are rarely admitted.

The occidental civilizations of the 19th and the 20th centuries are in favor of the strangers in terms of social protection. The ethics of Christianity, the rights of man and the modern economic necessities give the foreigner some rights, but he is still excluded from the political rights and the right of vote. In *North and South*, the working class is excluded from the political rights and this is what leads them to react and struggle through trade unions. The poor workers are far from what happens in their country. They are strangers in their own land.

In fact, what the workers want is an escape to a peaceful world where human beings help each other. The ideal world that the labourers look for may be compared to the world described by Thomas More in his *Utopia 1515*. This world includes all the values that humans want to reach. Thomas More imagines a world where people should live. It is a world with no tyranny, where people share good things together. There, people should not work more than six hours. It is a world where people help each other and each one is tolerant towards the other's religion or culture. The workers' dream for a utopian world is resulted from their suffering under a tyrannical master who exploits them and violates their humanity. More than this, he prevents them even to help each other. When the workers decide to strike, they are prevented from getting any shelter or provision from the others in order to be weakened by the strike (ibid: 168-171).

So many other enlightened philosophers come to defend the position of man throughout the world. Michael de Montaigne is among the defenders of human rights. He is well known for his universal 'I'. For him, everyone has his interesting 'I'. This 'I' is the result or the fruit of universality (Kristeva: 1988: 168). Each of the poor has his own 'I' exactly like the masters since both of them share the same rank which is humanity. Though those masters think that they are more interesting comparing to the workers, the psyche universality says that all human beings without any exception have their own interesting 'I'. The pronoun 'I' which represents existence and survival is the 'I' of all humans, rich or poor, man or woman (ibid: 171-173).

The rights of man and citizen are based upon the universality of human nature. There should be equal rights between men in the political and the natural institutions so that each man becomes a citizen. The natural man is a political one, but since the political man is a national member i.e. in order to enjoy the political rights; man should possess the nationality of that country; thus, the 'Other' is excluded. Both the rich and the poor are natural. I.e. they belong to the same state of nature; so, naturally they should enjoy the same rights. Unfortunately, the poor are othered by the rich and excluded from the political institution. Though they come from the same natural institution as the rich, they are oppressed. Though he is national, the poor is excluded and alienated in his own country.

Another figure who speaks about the 'universal fraternity' and the birth of nationalism is the English Thomas Paine who adopts the American nationality. He is legendary for his essay "the citizen of the world". He is against the monarchy and the aristocracy. Paine is seduced by the ideas of the French Revolution and he is himself a foreigner everywhere and a man of no place. The title itself 'the citizen of the world' is an irony to those who try to oppress and exploit others (strangers). Enlightened thinkers like Thomas Paine appealed for universal equality in a time when some categories of people are oppressed even in their own countries. They suffer, starve and die as a result of others' oppression. In *North and South*, Boucher dies as a result of hunger and despair in his own land. He is the victim of another man in the same species. Boucher commits suicide after an interior feeling of estrangement in his own country.

The foreigner who seems to be an enemy in the primitive societies may disappear in the modern ones (Kristeva, 1989: 9). Primitiveness and modernity here are meant in terms of thought and the conditions of life of the people surrounding us. Foreignness between Mr. Thornton and his workers especially with Nicholas Higgins at the beginning leads to a harsh enmity between the two sides. But once Margaret intervenes between them as a third side with her modern

thoughts asserting that communication between masters and men is the only honorable solution for their conflicts, foreignness and enmity disappear and the two cohabiting sides reconcile.

The term ‘barbarian’ is frequently used to refer to the non Greek. Since it is an economic necessity for the latter to eulogize their culture and civilization; so, “the Other is always barbarous” (Kristeva, 1989: 78). It is in this way that Mrs. Thornton tries to honor her son with his enormous achievements. Civilization for her is based on economy and business. She tells Margaret that her son is not obliged to read classics; as a businessman he should be spending his time and energy looking after his business. In Mrs. Thornton’s tone, there is a sort of proud. She praises her son and Milton men who should exploit their thoughts in the daily work. She tells Mr. Hale:

I have to doubt that classics are very desirable for people who have leisure. But, I confess, it was against my judgment that my son renewed his study on them. The time and place, in which he leaves, seem to me require all who loiter away their lives in the country or in colleges; but Milton men ought to have their thoughts and powers absorbed in the work of to-day. At least, that is my opinion.” This last clause she gave out with “the pride that apes humility (Gaskell, 1994: 132).

Then, she adds trying to praise her son and to reject the others:

To maintain a high, honourable place among the merchants of his country- the men of his town. Such a place my son has earned for himself. Go where you will- I don’t say in England only, but in Europe- the name of John Thornton of Milton is known and respected amongst all men of business. Of course, it is unknown in the fashionable circles,” she continued scornfully. “Idle gentlemen and ladies are not likely to know much of a Milton manufacturer, unless he gets into Parliament, or marries a lord’s daughter” (ibid: 133).

So for Mrs. Thornton, economics is of primary necessity comparing to classic literature. Here she pays tribute to economics in the same the Greeks used to do.

Mrs. Thornton’s discourse about the Southerners with Margaret is of no sympathy. She carries out openly her views about Milton people who are brave according to her “if you live in

Milton, you must learn to have a brave heart, Miss Hale.” At the same time, she asserts her misjudgments on the Southerners:

South country people are frightened by what our Darkshire men and women only call living and struggling. But when you’ve been ten years among a people who are always owing their betters a grudge, and only waiting for an opportunity to pay it off, you’ll know whether you are a coward or not, take my word for it (Ibid: 136).

The term “Barbarian” is associated with negative aspects. All of Sophocle, Eschyle, and Euripide use it to refer to the incomprehensible, the non Greek, the eccentric and the inferior (strange). Eschyle views the “Barbarian” as the enemy of democracy. If we keep this meaning we can say that the ‘Barbarians’ in *North and South* are the Thorntons, mainly Mr. Thornton who is against democracy at the beginning of the struggle with his workers. Both of him and his mother put misjudgments on the workers but never give them an opportunity to speak in a democratic way to express their thoughts and feelings. All what Mrs. Thornton says when Mr. Hale asks her about the reasons of the strike is:

For the mastership and ownership of other people’s property,” said Mrs. Thornton, with a fierce snort. “That is what they always strike for. If my son’s workpeople strike, I will only say they are a pack of ungrateful hounds. But I have no doubt they will.”

“They are waiting for higher wages, I suppose?” asked Mr. Hale.

That is the face of the thing. But the truth is, they want to be masters, and make the masters into slaves on their own ground. They are always trying at it; they always have it in their minds; and every five or six years there comes a struggle between masters and men. They will find themselves mistaken this time, I fancy- a little out of their reckoning. If they turn out, they mayn’t find it so easy to go in again. I believe the masters have a thing or two in their heads which will teach the men not to strike again in a hurry, if they try it this time (ibid: 135).

It seems from this quotation that democracy is an abstract word for Mrs. Thornton who speaks violently about the workers. She never believes that those human beings need to survive under a democratic system and have the right to express themselves.

Later on, the Greek Euripides uses the adjective “barbarous” in its pejorative sense. For him, strangeness is worrying and intolerable. He even associates this adjective with moral inferiority. Euripides does not use ‘barbarous’ to refer to a strange nationality, but rather to evil, cruelty and savageness. In fact, this interior view of barbarity toward the ‘Other’ causes a feeling of hostility in the latter’s inner self. Evil, cruelty and savageness in *North and South* are qualities embodied by the Thorntons who have no sympathy towards the poor. Evil triumphs over devil in the sense that the Thorntons enjoy life in a beautiful house described in the following way:

The walls were pink and gold; the patterns on the carpet represented bunches of flowers on a light ground, [...] the window curtains were lace; each chair and sofa had its own particular veil of netting or knitting. Great alabaster groups occupied every flat surface, safe from dust under their glass shades. In the middle of the room, right under the bagged-up chandelier, was a large circular table [...] everything reflected light, nothing absorbed it (ibid: 131).

And Mrs. Thornton “came in rustling in handsome black silk” (ibid) while the poor, mainly Higgins and Boucher suffer from hunger. The former’s children starve and the latter commits suicide as a result of poverty; this is the big gap which exists between the two sides (the rich and the poor).

Kristeva explores the different periods of human history in order to study the status of the ‘other’ through time. She deals with the process of othering from the antiquity till the enlightenment era to reveal all the facets of the other. She demonstrates how human groups of different horizons look at this ‘Other’ whom harsh life conditions push to the side-line of the city.

In chapter “Toccata et fugues pour l’étranger,” she states that the ‘other’ is the one who lives in the deepest part of ourselves; and if we recognize him, we can easily be in a good term with one’s self and accept the other with whom we cohabit. She advocates that the solution for the disturbing question of otherness might well be the emergence of a conscience of otherness inside each one of us. She claims that the others should no longer be viewed as being intruders and the only responsible for our all misfortunes.

Nicholas Higgins who witnesses hard times is obliged to remain dependent on Milton city in order to get shelter and to survive. For a long time, he is imprisoned by an inner strangeness toward Mr. Thornton with whom he struggles to regain his respectful position since he believes that the latter is the only responsible for his misery. He is also a stranger toward his daughter Bessy. Though he loves her a lot, he doesn’t share with her the same religious faith.

Later on, Nichols Higgins resolves his problems with Mr. Thornton following the advice of Margaret Hale. He recognizes his inner feeling of strangeness and reconciles with John Thornton after a harsh quarrel between them. So, after self consciousness, Higgins comes back to John Thornton asking him for work instead of losing his time in blaming and considering him as the only intruder and responsible for his sufferings. When Thornton gives him another chance to work, the two sides reunite and strangeness disappear as a result of the disappearance of their states of unconsciousness.

The “Others Inside” Gaskell’s Male Protagonist

Every one may be a stranger; either a worker in an outside company or a tourist. This is the same for Mr. Hale who works as a tutor in a private school in Milton. But even the native people may feel strangers in their own land and this is the case for Mr. Thornton who is

seen as a stranger by his workers and in his turn he perceives them as strangers. So, here there is a feeling of estrangement between the creatures that inhabit the same land.

The master sometimes becomes a slave who hunts his competitors. Mr. Thornton in reality is just a slave since he is dependent on the work of his employees. If they are given opportunities, those workers may become masters in their turn. This is what the masters fear from them and that is why they try to keep them in their lowest position by making limits and obstacles in their lives. Mr. Thornton for instance is very severe toward his workers and treats them in the way that prevents them from competing him. It is after the intervention of Margaret who influences him deeply that he believes in a fair treatment of his workers as he asserts it: “the power of masters and men became more evenly balanced, and now the battle is pretty fairly waged between us” (Gaskell, 1855: 96).

I think that Kristeva’s *Strangers to Ourselves* may be understood as a conclusion to the process of knowledge about the stranger. But this study does not go far from other influences in psychology and psychoanalytic studies especially those of Freud. Before Freud’s findings about the unconscious side of human beings, people don’t know that they are strangers to themselves, but they only consider others as strangers.

Freud is well known for what he calls ‘conscious’ and ‘unconscious’ which worry strangeness according to him. His study is a research on the anxiety and the dynamic of the unconscious. It aims to show that ‘conscious’ is linked to its antonym ‘unconscious’ which means secret or hidden. The result is that those who disturb us are familiar (Kristeva, 1988: 262). In *North and South*, the Thorntons are disturbed by both the workers and the Hales (especially Margaret who is othered in the eyes of Mrs. Hale) Mr. Thornton at the beginning of the novel discovers that he is a stranger to himself. His anxiety increases toward his workers and unconsciously he treats them in a violent way. He feels that they are far from his ranks. He wants

them just to work and obey his orders. But the workers' reaction through striking and the intervention of Margaret Hale who advises him to face them 'man to man' help him to recognize that those workers are familiar to him. Then, total understanding takes place in the end.

Freud says that the other is in our unconscious. He notes that the archaic narcissistic 'I,' which is unlimited by the external world, rejects out of himself what is proved within himself as unpleasant and dangerous to make double strangeness (the worrying and the demoniac) so, the stranger appears as a defense of a lost and worried 'I'.

When the Hales are invited to the house of the Thorntons, the two families start to discuss about the strike. Mr. Thornton begins to comment on the poor workers as being stupid since they don't understand the situation and don't worry about the competition with the American yarn on the market. Here Mr. Thornton is indirectly praising himself by blaming others (the workers). But in reality he rejects out of himself what he feels as dangerous and unpleasant to himself and his trade, because the effects of the strike are of unpleasant results. So, the workers here are used as means to defend his worried self.

In speaking about the stranger which is within ourselves or 'unheimlich' as it is called by Freud, which means 'uncanny' in English and 'xenos' in Greek, there is a fascinated reject of the other within ourselves. In this fascinated reject, there is a part of worrying strangeness in the sense that there is an absence of the recognition of the self as it is viewed by Freud. This reject is linked with our desires and childish fears of the other. So, an escape to a fighting with the stranger is a fight against the unconscious.

Mr. Thornton's fascinated reject of his workers at the beginning of the novel is linked to his desire to remain rich and it is also linked to childish memories of an irresponsible father who dies and leaves many debts for him. Indeed, his fighting with those poor workers is a fight against the self and the unconscious. Childish problems and sufferings let him feel a sense of strangeness

towards his father and with mannish proud he wants to restore the lost position of his father and to triumph over others. So, it is an unconscious desire to feel superior and to see others inferior especially when some witnesses harsh conditions like Thornton's.

Freud does not only speak about strangeness but he also instructs us to detect it in ourselves. Unlike the stoic cosmopolitans who assert the universal religious integration, Freud teaches us to consider ourselves as disintegrated in order not to integrate the stranger or follow him. Instead, we should welcome him in this perturbing strangeness which is here his (his strangeness) than ours. Freud does not support the idea of fixing others by fixing ourselves but analyzing them by analyzing ourselves.

Mr. Thornton at the beginning considers himself as a disintegrated man who is not sociable with his workers. Even with the Hales, he does not cooperate with them hurriedly, but his association with them goes step by step. First, he helps Mr. Hale to find a house. Then, instead of fixing all his thoughts on Margaret, he prefers to analyze her by analyzing himself and his character. He follows her advice and becomes a little fair with his workers by analyzing Margaret's words. In the end, he recognizes that he is a stranger to himself and to his workers, and this is what leads to a reconciliation between the two sides.

The notion of the other as it is defined by Kristeva is based on an analysis centered on psychoanalytical and psychological aspects. "Strangely, the foreigner is within us, he is the hidden face of our identity; the place that wrecks (destroys) our abode (house), the time in which understanding and affinity founder" (1989: 9). Kristeva questions whether we should be able to live with the other while this requires that we too must live as others. But this is a threatening for our "we" or identity, therefore the "we" becomes jealous of its difference (ibid).

Mr. Thornton is afraid of losing his position and identity as a well known manufacturer in Milton. Therefore, he rejects his workers and makes obstacles in the way that he keeps them in

their oppressed position as common workers in order to protect his position with his ranks as he says: “we masters”, “we manufacturers”. Once he tells Margaret trying to praise himself:

You are just like all strangers who don't understand the working of our system, Miss Hale, [...] you suppose that our men are puppets of dough, ready to be molded into any amiable form we please. You forget we have only to do with them for less than a third of their lives, and you seem not to perceive that the duties of a manufacture are for larger and wider than those merely of an employer of labour, we have a wide commercial character to maintain, which makes us the great pioneers of civilization” (Gaskell, 1994: 144-145).

It goes from this quotation that Mr. Thornton's consciousness of difference arises. It rises again, and then suddenly it disappears when he acknowledges himself as a foreigner under the influence of Margaret Hale. First, he says “I choose to be the unquestionable and the irresponsible master of my hand, during the hours that they labour for me. But those hours past, our relations ceases, and then comes in the same respect for their independence that I myself exact” (Ibid: 145). Once his consciousness of difference disappears he adds addressing Margaret: “I spoke hastily to you this evening, and, I am afraid, rather rudely. But you know I am but an uncouth Milton manufacturer; will you forgive me” (ibid)?

As it is already mentioned, Kristeva speaks of modern otherness which consists in showing the inner suffering of the main characters as well as their happiness, mask, melancholy, hatred or all sorts of underside emotions. According to Kristeva, those inner feelings play an important role in shaping the personality and the identity of those characters.

Mr. Thornton is portrayed as an angry man with interior sufferings resulted from the actions of his drunkard father who commits suicide letting big debts for him. Then, as a courageous and brave man, he works very hard following his mother's advice till he restores his respectful position which is lost under an irresponsible father. Once he reaches wealth and prosperity, Mr. Thornton becomes more stable. But inner sufferings are hidden within his mask

exactly like Margaret. He tries to appear as a strong master, but inside fears follow him everywhere. He worries about his position and is afraid of losing it again. So, his inner sufferings are linked to a tragic past. Mr. Thornton may be classified among the Darwinists since he has a total belief that the survival is only for the fittest, and life for him is like a battle. Then, troubles start with his workers with whom he enters in a strong psychological battle. He does not accept to be weak in front of them. In their turn, the workers insist on fighting him through Trade Unionism and this is what complicates the situation more. Fortunately, Margaret appears in his life as a savior who teaches him a valuable lesson about humanity. Margaret plays a double role in his life. On the one side, she helps him to solve his conflicts with his employees. On the other, his love for a proud woman like her intensifies his sufferings especially when he sees her with an unknown man at the station who in reality is her brother Frederick. Personally, I think that Gaskell chooses to make her novel more optimistic unlike most Victorians novel; this is why hope and joy take place after a long struggle between the two protagonists.

Frederick's Foreignness in Spain

In order to get a recognizing place in a foreign land, the stranger is sometimes obliged to change his identity in order to be included in the group. But adapting others' identity is a threatening to ours or our "we" and identity as it is already noticed by Kristeva. This is the case for Frederick Hale (Margaret's brother) who is a foreigner in Spain. The latter is obliged to change his name, religion, thoughts and beliefs; he has no other choice to survive but accepting another self. The English Frederick becomes the Spanish Dickenson. Of course this is just an artificial identity since it is not adopted in a volunteer way but by the necessity for the survival.

Though he adopts a new identity, Frederick is not uprooted from his origins. The obvious example to justify this idea is his brave and courageous character when he adventures to see his

mother before her death in spite of the harshness of the punishment for mutiny in which he is involved in England. He is aware that if is captured, he will be tried and hanged; nonetheless, he comes to realize his mother's dream.

Frederick looks for another identity though he cannot forget his family, his land and his mother. This *abjected mother* is never evacuated from his inner world. He is "like an orphan whose love for a lost mother swallows" (Kristeva, 1991: 46 Trans Mine). His memory engenders altogether suffering, melancholy, exaltation and force inside him. He is all at the same time, a traitor, a brave and a melancholic subject in process. He chooses to flee elsewhere carrying his inner frustrations.

Conclusion:

In this chapter we tried to study the poor's otherness from the outside appearance which consists in the exploitation of the poor by the rich. We tried to picture Mr. Hale as a metic by making reference to Kriteva's definition. Then, we portrayed Nicholas Higgins as a representative of the working class and the way his is othered by his master and his exclusion from his work which resulted his alienation in his own land. We also referred to Boucher who commits suicide as a result of hunger. Then, we tried to explain the others inside Mr. Thornton following Kristeva's theory which is based on Freud's analysis of the unconscious side of human beings. Finally, we have briefly referred to Foredeck's otherness as a foreigner in Spain.

References

- Allen Walter (1954), *The English Novel from the Pilgrim's Progress to Sons and Lovers*, Penguin Books, New York: 1991.
- A. Watt Homer , Some Tap-Roots of Victorianism, in *The Sewanee Review*, Vol. 36, No. 3 (Jul., 1928), pp. 292-301, in jstor.org, accessed on July 28th, 2010.
- Burgess Antony (1958), *English Literature, A Survey for Students*, Harlow: Longman House, 1974.
- B. Bullen.J, *Writing and Victorianism*, Longman London and New York, 1997.
- Cazamian Louis, *Le roman social en Angleterre (1830-1850): Dickens- Disraeli- Mrs. Gaskell-Kingsley*, V II. Paris: H. Didier, 1935.
- B. Reckitt Maurice , "When Did "Victorianism" End?" in *Victorian Studies*, Vol. 1, No. 3 (Mar., 1958), pp. 268-271, in jstor.org, accessed on July 28th, 2010.
- Colley Linda, Britishness and Otherness: An Argument, in *The Journal of British Studies*, *Britishness and Europeanness: who are the British Anyway?* Vol. 31, No. 4, (Oct., 1992), pp. 309-329, in jstor.org, accessed on July 28th, 2010.
- Corpron Parker Pamela , Fictional Philanthropy in Elizabeth Gaskell's "Mary Barton" and "North and South", in *Victorian Literature and Culture*, Vol. 25, No. 2 (1997), pp. 321-331, in jstor.org, accessed on July 28th, 2010.
- De Beauvoir Simon, *Le deuxième sexe*, London: Gallimard, 1949.
- Delage-Toriel Lara, A Shadow behind the Heart, l'Étranger au coeur de l'intime dans Pnin de Naboko, from Strange to Stranger: Constructions of Americanness, in *Revue LISA/LISA e-journal*, Vol. VII – n°2 (2009).
- Edgar Andrew and Peter Sedgwick (2002), *Cultural Theory: the Key Thinkers*, London: Routledge, 2006.
- Edgar Andrew and Peter Sedgwick (1999), *Cultural Theory, the Key Concepts* London: Routledge, 2008.
- Engels Friedrich (1845), *The Condition of the Working Class in England*, London, Penguin, 1987.
- Ferris Inna, "Gaskell and the English Provincial Novel," in *Nineteenth-Century Fiction*, V.31, N 3, 1976, jstr.org, accessed on November 3rd, 2008.
- Gaskell Elizabeth (1855), *North and South*, London: Penguin, 1994.
- Hendricks Kristina, Fluizing the Mirror: Feminism and Identity throught Kristiva's Looking Glass, in *Philosophy Today*, V, 41, 1997, Questia Media America, Inc, www. Questia. Com.
- Henry S. Pancoast , Victorianism and Its Critics, in *The Sewanee Review*, Vol. 34, No. 1 (Jan.,

1926), pp. 28-37, in jstor.org, accessed on July 28th, 2010.

Hopkins Annete.B, "Dickens and Mrs.Gaskell," in *The Huntington Library Quarterly*, V. 9. N 4, 1946, in jstr.org, accessed on November 3rd, 2008.

Hopkins Annette B, "Mary Barton: A Victorian Best Seller," in *Trollopian*, V. 3, N1, 1948, jstr.org, accessed on Nov 3rd, 2008.

North and South by Elizabeth Gaskell, Film of Piggott Smith and Pauline Ouirke, Screen Play: Sandy Well, Producer: Kate Bartlett, Director: Brian Percival: BBC.

Kristeva Julia (1988), *Étrangers à nous- mêmes*, London : Gallimard, 1991.

L. Davis Deana, "Feminist Critics and Literary Mothers: Daughters reading Elizabeth Gaskell," in *Signs*, V. 17, N. 3, 1992, in jstr.org, accessed on August 16th, 2010.

Leah Harman Barbara , Female Public Appearance in Elizabeth Gaskell's "North and South," in *Victorian Studies*, Vol. 31, No. 3 (Spring, 1988), pp. 351-374, in jstor.org, accessed on July 28th, 2010.

Lokaneeta Jinee , Alexandra Kollontai and Marxist Feminism, in *Economic and Political Weekly*, Vol. 36, No. 17 (Apr. 28 - May 4, 2001), pp. 1405-1412, in jstor.org, accessed on July 28th, 2010.

Lootens Tricia, Hemans and Home: Victorianism, Feminine "Internal Enemies," and the Domestication of National Identity, in *PMLA*, Vol. 109, No. 2 (Mar., 1994), pp. 238-253, in jstor.org, accessed on July 28th, 2010.

Lucas John, "Mrs. Gaskell Reconsidered," in *Victorian Studies*, Vol. 11, N 4, 1968, in jstr.org, accessed on November 3rd, 2008.

Lhérite Anne and Bariat Jean, *the Best of English Literature*, Ophrys-Platon, Paris: 2001.

Mack-Canty Colleen, Third-Wave Feminism and the Need to Reweave the Nature/Culture Duality, in *NWSA Journal*, Vol. 16, No. 3 (Autumn, 2004), pp. 154-179, in jstor.org, accessed on July 28th, 2010.

M. Cooley Paula, Emptiness, Otherness, and Identity: A Feminist Perspective, in *Journal of Feminist Studies in Religion*, Vol. 6, No. 2 (Fall, 1990), in jstor.org, accessed on July 28th, 2010.

Martin Ron, The Political Economy of Britain's North-South Divide, in *Transactions of the Institute of British Geographers, New Series*, Vol. 13, No. 4 (1988), pp. 389-418, in jstor.org, accessed on July 28th, 2010.

Mcafee Noelle, *Julia Kristeva, Routledge Critical Thinkers, Essential Guides for Literary Studies*, Taylor and Francis Library, London and New York: 2004.

Melikan Anahid (1980), *Elizabeth Gaskell: North and South*. Beirut: Longman York Press, 1995.

Marge Reitsma-Street, Arlene Wells, Carolyn Fast and Dianne de Champlain, *Housing Thousands of Women*: University of Victoria, 2005.

- Mathews Adrian, *A Survey of English Literature: 3 Romantic and Victorians*, Paris: Dunod, 1992.
- Melikan Anahid (1980), *Elizabeth Gaskell: North and South*. Beirut: Longman York Press, 1995.
- Parker Andrew , Unthinking Sex: Marx, Engels and the Scene of Writing, in *Social Text*, No. 29 (1991), pp. 28-45, in jstor.org, accessed on July 28th, 2010.
- Pollard Arthur (1969), *The Penguin History of Literature: The Victorians*, London: Penguin, 1993.
- Pollard Arthur, *The Victorian Age: An Anthology of Sources and Documents*, London: Routledge, 1998.
- R. Mangus A , untitled, in *Marriage and Family Living*, Vol. 15, No. 3 (Aug., 1953), pp. 276-277, in jstor.org, accessed on July 28th, 2010.
- Sangari Kumkum , The 'Amenities of Domestic Life': Questions on Labour, in *Social Scientist*, Vol. 21, No. 9/11 (Sep. - Oct., 1993), pp. 3-46, in jstor.org, accessed on July 28th, 2010 .
- Sejournée Philippe, *The Feminine Tradition in English Fiction*, Romania: Institutional European, 1999.
- Scheuermann Mona, *Social Protest in the Eighteenth Century English Novel*, Ohio State University Press, Columbus: 1985.
- S. Fass Paula, untitled, in *Journal of Social History*, Vol. 26, No. 1 (Autumn, 1992), pp. 151-154, in jstor.org, accessed on July 28th, 2010.
- S. Patton Michael, "Masturbation from Judaism to Victorianism," in *Journal of Religion and Health*, Vol. 24, No. 2 (Summer, 1985), pp. 133-146, in jstor.org, accessed on July 28th, 2010.
- Starr Elizabeth, "A Great Engine for Good": the Industry of Fiction in Elizabeth Gaskell's Mary Barton and North and South," in *Studies in the Novel*, V. 3, Issue, 4, 1992, Questia Media America, Inc, www. Questia. Com.
- Trevelyan G.M (1942), *English Social History: A Survey of Six Centuries, Chaucer to Queen Victoria*, London: Penguin, 1986.
- William Raymond, *Culture and Society (1780-1950)*, London: Penguin, 1961.
- Williams ELLIOT Dorice, "The Female Visitor and the Marriage of Classes in Gaskell's North and South," in *Nineteenth-Century Literature*, V. 49, N. 1, 1994, in jstr.org, accessed on November 3rd, 2008
- Winnifrith T.G, An untitled Article about Mrs. Gaskell, in *The Yearbook of English Studies, Literature and its Audience, II Special*, V. 11, 1981, jstr.org, accessed on November 3rd, 2008.
- Unanimous author, "Woman as Other," in *The Second Sex*, 1949, marxists.org, accessed on July 19th, 2009.
- Unanimous author, "Simone de Beauvoir," no source, edu/entries/beauvoir, accessed, Jun, 2009.

Yuval-Davis Nira, Women, "Citizenship and Difference," in *Feminist Review*, No. 57, *Citizenship: Pushing the Boundaries* (Autumn, 1997), pp. 4-27, in jstor.org, accessed on July 28th, 2010 0.

Chapter Three: Women's Otherness

Introduction

This chapter sheds light on Gaskell's depiction of the status of women during the Victorian epoch. We will try to examine Gaskell's views as regards the issue of women's othering in an era when all the moralities tried to remain women speechless.

Years ago, women were exploited and dominated by men. Either as mothers, sisters or housewives, they were under the rule of the males. More than this, women were also othered by other women due to some sociological and economic reasons. But this othering may be also related to psychological factors like hate. This hate is as a result of an interior feeling of strangeness toward others. The notion of 'Otherness' interacts with so many words. 'Otherness' means strangeness, difference, marginal, and even feministic. Our aim is to show how women are positioned in a 'State of Otherness', why are they othered, and who othered them?

In order to realize our objective, we try to confront Julia Kristeva's views about otherness which are already mentioned in the methods and material part to the characters of the novel to draw a picture about the position of the domestic othering in Gaskell's *North and South* from the psychological and existential perspective.

Margaret Hale's Otherness (the female protagonist)

The protagonist's name (Margaret) is associated with proud throughout the whole novel. She is of a strong character, she plays great roles in solving so many problems and like Gaskell herself likes helping the poor and providing them with shelter and moral help. This is shown through her help and support for the Higgins, and mainly for Bessy. But this remains a superficial reading. By going deeper into the lines, a clever reader may discover that Margaret is oppressed

and othered. Why is she othered? Who othered her and how? These questions will be answered in the following section.

A dozen of feminist studies which are carried out in favor of women show how women are oppressed and how the process of their othering starts. Some feminists like Simon de Beauvoir explain how women are othered as a result of interrelated biological, sociological and historical elements. But women's otherness goes back to the antiquity and the immemorial times when women are othered as the first strangers in the Western tradition. The story of the danaïds who are the first strangers in history is interpreted as pointing "to an old age when an endogamous society becomes exogamous" (Kristeva: 67) but she also suggests that the emphasis on the danaïds' virginity preserves "the symbolic power of a sole father, to the exclusion of any other man" (ibid).

Gaskell's heroine is like the danaïds. She moves from Helstone to Milton where she is othered by her inappropriateness there. Her otherness starts by her submission to her father's decisions and agreeing to live in Milton again. She always hides her feelings of anxiety and dissatisfaction in front of her father. Like the danaïds, she tries to keep the authority of her father, and in Helstone, Margaret has her first experience of estrangement with the North.

Gaskell's female protagonist is portrayed as an 'other' because she is different from Milton people. This difference lets her criticize the others, and John Thornton is the first who receives her prejudices. She categorizes him among the tradesmen she looks down upon. Then, Margaret's character is different from Milton girls who are more independent comparing to the modest girls in Helstone. For instance, she finds difficulties to be involved with the girls who prefer better wages and luxurious life comparing to her:

Margaret accordingly went up and down to butchers and grocers, seeking for a nonpareil of a girl; and lowering her hopes and expectations every week, as she found the difficulty of meeting with any one in a manufacturing town who did not

prefer the better wages and greater independence of working in a mill (Gaskell, 1994: 80).

She is also exposed to others' critics in a foreign land where people are different from the humble southerners who are friendlier with strangers: "The girls, with their rough, but not unfriendly freedom, would comment on her dress, even touch her shawl and gown to ascertain the exact material" (Ibid: 81). Even Nicholas Higgins at the beginning is not soft with her and considers her as a foreigner, but when she imposes herself in a kind and a clever way, he welcomes her in his house:

I'm none so fond of having strange folk in my house." But then relenting, as he saw her heightened color, he added: "Y're a foreigner, as one may say, and may be don't know many folk here, and yo've given my wench here flowers out of yo'r own hand; yo may come if yo like (ibid: 84).

The harsh conditions of loneliness oblige Margaret to confront some people in order to feel more comfortable. Since confronting an 'other' as Kristeva asserts takes us in a position of not being an 'other'. Margaret's first contact is with Higgins and his daughter Bessy. This gradual confrontation with a father and his daughter makes Margaret feel friendlier to the whole city:

Margaret went home, wondering at her new friends, and smiling at the man's insight into what had been passing in her mind. From that day Milton became a brighter place to her. It was not the long, bleak sunny days of spring, nor yet was it that time was reconciling her to the town of her habitation. It was in it that she had found a human interest (Ibid: 84).

Though she gains her place in Milton with new friends, she remains nostalgic to the south and its fresh air and this is the reality of a stranger in another land since he never forgets his land and his origins in spite of the new confrontations:

One day Margaret and her father had been as far as the fields that lay around the town; it was early spring, and she had gathered some of the hedge and ditch flowers, dog violets, lesser celandines, and the like, with an unspoken lament in her heart for the sweet profusion of the South (Ibid: 82).

Margaret's social position is not far from that of John Thornton; however, she feels different from him and she always views tradesmen as strangers. If we try to confront the story of the Danaïds who transform their tragedy to an objective debate against sexism and oppression we find that Margaret's revolt begins with Mr. Thornton. She can't accept his mistreatment for his employees. She enters into a psychological debate against him and obliges him to face his workers 'man to man' and 'face to face' without any oppressive considerations "go down and face them like man to man... speak to your workmen as if they are human beings" (Gaskell, 1994: 175). Margaret brings about the friendship between an industrialist and his workers.

If he and Mr. Thornton would speak out together as man to man. If Higgins would forget that Mr. Thornton was a master and speak to him as he speaks to us- and if Mr. Thornton would be patient enough to listen to him with his human heart, not with his master's ears (ibid: 302).

Higgins and Thornton relationship starts with an antagonist meeting, but Margaret's revolt with Thornton has a profound material result. This debate leads to friendship and the foundation of a cooperative dining room in which Thornton and the workers have the same meals. Gaskell asserts that it is this kind of active interpersonal struggle which enables real progress between the employers and the employees: "once brought face to face, man to man, with an individual of the masses around him, and out of the character of a master and workman, in the first instance, they had each begun to recognize that 'we have all of us one human heart'" (Ibid: 409).

Margaret Hale as a central character of the novel witnesses most of the complicated events of the story and this is what permits us to analyze her thoughts deeply. It is true that she is proud and this adjective is turning around her character throughout the whole novel, but she is oppressed and perceived as an 'other'.

On the one hand, Margaret is othered by another woman who is Mrs. Thornton, a rich lady in the south. Her otherness is due to her position in the society since she belongs to the proletariat. Mrs. Thornton refuses that her son marries a penniless girl like Margaret:

Mrs. Thornton did not choose to yield the point to her son; or else she had, in general, proud enough for her sex.
“Well! I only say, take care. Perhaps our Milton girls have too much spirit and good feeling to go angling after husbands; but this Miss Hale comes out of the aristocratic counties, where if all tales be true, rich husbands are reckoned prizes” (Gaskell, 1994: 88).

Mrs. Thornton hates her also due to her pride though she herself is proud and rejects her because she is just a daughter of a clergy man: “No! I am not easy nor content either. What business had she, a renegade clergyman’s daughter, to turn up her nose at you! I would dress for none of them- a saucy set! If I were you” (Ibid: 89).

John Thornton tries to explain to his mother that Margaret is a civilized woman:

Mother, (with a scornful laugh), “you will make me confess. The only time I saw Miss Hale, she treated me with a haughty civility which had a strong flavor of contempt in it. She held herself aloof from me as if she had been a queen, and I saw her humble, unwashed vassal, be easy mother (Ibid).

But Mrs. Thornton’s anger increases and her hate to Margaret is confirmed strongly:

Despite my son! Treat him as her vassal, indeed! I should know where she could find such another! Boy and man, he’s the noblest, stoutest heat I ever knew. I don’t care if I am his mother; I can’t see what’s what, and not be blind. I knew what Fanny is. Despite me! I hate her (Ibid)!

On the other hand, Margaret is othered by her submission to the orders of her father.

Though, she has sometimes the needed courage to react against some matters like her reaction to Mr. Thornton, she remains a woman and she should be obedient especially to her father’s orders. It is due to the latter’s decision to live in the smoky Milton that Mrs. Hale’s health is degraded. So, Margaret loses her mother but she never blames her father. On the contrary, she is always sympathetic with him. At the end of the novel, we feel that Margaret seems to be othered by her weakness in front of Mr. Thornton with whom she restores her relation.

An important question that may be asked about the other is whether he has friends or not. The answer is that even his friends if he gets some are strangers to themselves. Otherwise, there are the 'paternalistic' friends of the other by which we mean a paternal father or a friend like a father and this is the case for Margaret Hale who has friendship with Higgins who is at the age of her father. Next, there are the 'paranoiac' by which we mean those who have an extreme feeling that others dislike them and they are going to criticize and harm them. This is what happens to Margaret with Mrs. Thornton who hates, harms and criticizes her. For example, when the latter hears about Margaret's meeting at the station with another man (her brother), she criticizes her unsympathetically and tells her that most of the girls lose their reputation as a result of stupid acts like these. She makes her prejudice on Margaret without trying to know who that man is. Finally, there are the 'perverse' or wicked people, deprived and wrong doers. They are seen as strangers and they do not prefer what most people expect or enjoy. Here also we can refer to Mrs. Thornton's vision towards Margaret who seems very proud to her. Margaret is also seen as penniless and this is why Mrs. Thornton can't accept her marriage with her son.

Plato thinks that the metic that has properties as far as exploiters should be purchased from the city, though those strangers are generous and well doers for the city. So, the economic necessity remains a bridge between xenophobia and cosmopolitanism. Plato distinguishes so many types of emigrants like summer visitors, the spectator, and the observers, but the 'metic' has more rights comparing to those temporary strangers. He claims that once all those strangers finish their mission in an exiled land, they should come back to their domiciles (Kristeva, 1989: 79).

Margaret Hale who moves to Milton with her father who is looking for work returns back to Helstone, her own city and origins, after so many firm experiences in Milton. In the novel, there is a shift in the scenes; the events start in Milton to shift to Hestones, then Milton again, and

finally Helstone. It is through this shifting in the scenes that Gaskell shows the process of the Hales' Othering.

Margaret is portrayed by Gaskell as a proud woman who witnesses so many kinds of feelings. Her emotions change with the changing of the events. At the beginning of her life, she is depicted as a happy girl who enjoys life in her aunt's house where all the conditions of an easy life are accessible. Then, she comes back to Helstone where she remains happy by the sweet air and peaceful agricultural life and the harmony she has with nature among the modest villagers. Later on, Margaret is obliged to come back to Milton where she has childish memories. Of course, this is a starting point for Margaret's suffering since she is in a situation where she is obliged to make equilibrium between her father's orders and her mother degraded health. Her suffering is due to her worrying about her mother's health and the latter's death deepens her sufferings. She suffers from others' problems before hers. She suffers also for her brother Frederick who is lost in another land far from England. More than this, she suffers for the conditions of the poor mainly Higgins and his two daughters Bessy and Mary. In addition, she is ill with her father's death. Lastly, her hidden feelings towards John Thornton towards whom she puts a mask of a courageous woman cause her much sadness and despair. She does not like to be weak in front of him; she has an inner struggling with the self. Fortunately, happiness takes place in the end when she recognizes that she plays a great role to make reconciliation between John Thornton and his workers. She is also happy that her lover comes back to her after his alienation as a result of misunderstanding and murkiness between them. It is in this way that Margaret's mood changes from happiness to sadness then happiness again.

Like the women who publish, women who walk in the streets are always seen vulnerable since they are at risk and exposed to danger especially during the Victorian era when thieves were all over the streets due to hunger and poverty. They are also subject to speculation and

injury (Star Elizabeth, 2002: 358). Gaskell portrays the movement of a woman writer from public domesticity to public intervention. Through the protagonist Margaret, she aims to confront the personal and the cultural anxieties surrounding women and the plot of the novel present a literary work as a means of mediating and embracing those conflicts and anxieties (Ibid).

Gaskell's scholarship frequently notes the spectator of inappropriate female publicity in the novel lurking with circulating beneath rumors about Margaret. The latter is worried of the consequences of being seen in public places. Gaskell's portrayal of Margaret as a street savvy heroine who encourages a local mill-owner to be sympathetic with the living and working conditions of his employees, illustrates her narratives ability to shape the social relationships and aims to legitimate women's interference in public matters.

Like her father, Margaret is also a metic since she is superficially accepted as an alien resident in Milton. She lives with Milton people who are totally different from her. In Helstone, she has a memory about an easy life in a fresh air and humble people with whom she has good social relationships. In a foreign land, there is no choice but adopting others' way of life; otherwise, the 'other' feels lost. In Milton Margaret is obliged to confront people and to integrate with them in order to make a place for her. She is obliged to "make herself familiar with the strange aspects of the streets. She gets so much absorbed in watching what was going on outside that she hardly heard her father when he spoke to her." (Gaskell, 1994: 71-72). She is disturbed because Milton people are different from those of London. She compares the Miltons who are very busy and selfish and who never put interest in the social relationships to the modest villagers who enjoy their free time in nature in friendly relationships:

[...]the people in the streets, although on pleasure bent, had yet a busy mind [...] in such town in South of England, Margaret had seen shop men, when not employed in their business, lounging a little air at their doors, enjoying the fresh air, and look up and down the street. Here if they had any leisure from customers, they made themselves business in the shop-

even, Margaret fancied, to the unnecessary unrolling and re-rolling of ribbons. All these differences struck upon her mind, as she and her mother went out morning to look for lodging (Ibid: 65).

The feeling of strangeness is reciprocal between the main characters in Gaskell's *North and South*. While Margaret feels that everything is strange in Milton, she is viewed as a different woman to others too, especially to John Thornton who is astonished by her and even her way of clothing:

Margaret opened the door and went in with the straight, fearless, dignified presence habitual to her [...] Here was a person come on business to her father; and, as he was a one who had shown himself obliging, she was disposed to treat him with a full measure of civility. Mr. Thornton was a good deal more surprised and discomfited than she. Instead of a quiet, middle-aged clergyman, a young lady came forward with frank dignity- a young lady of a different type to most of those he was in the habit of seeing. Her dress was very plain: a close straw bonnet of the best material and shape, trimmed with white ribbon, a dark silk gown, without any trimming or flounce, a large Indian shawl, which hung about her in long heavy folds, and which she wore as an empress wears her drapery. He did not understand who she was (Ibid: 69).

Though she seeks for a position in a foreign land, Margaret remains different and very proud. Even Mrs. Thornton, who cannot accept Margaret as a wife for her son because she is a "penniless girl", admits that she is very proud. Of course, Margaret's pride is of great importance, since it is through that proud that she imposes the respect of others toward her. Even Mr. Thornton is astonished by her proud. Once he tries to hold her hand for a shake hand and she regrets him. So, John Thornton is disturbed and comments on her silently: "a more proud, disagreeable girl I never saw. Even her beauty blotted out of one's memory by her scornful way" (Gaskell, 1994: 49).

Though some critics think that Gaskell occupies a shadowy position in feminist criticism due to her conservative values, she is admired by others for achieving literary success (L.Davis,

1992: 507). For some critics, she becomes “the focus of the daughter’s anxieties and dreams: her treatment of mothering provokes both the daughter’s longing for maternal nurturance and her fears of becoming a mothering woman herself” (ibid). This is what happens to Margaret Hale who is linked to her mother’s affection and feels a sort of refusal in seeing herself growing into a woman.

Gaskell exposes in details the anxieties and the dreams of Margaret. While her anxieties consist in her worrying about the conditions of the working class and in her mother’s health, her dream consists in reuniting again with her lover John Thornton with whom she witnesses so many struggles and misunderstandings, but her secret love for him is mixed with her anxiety of losing him especially when he sees her at the station with an unknown man who is her fugitive brother. Margaret is obliged to keep Frederick’s secret and this is what deepens her suffering about the prejudices of her lover.

Margaret suffers a lot and embodies to a high extent the life of Gaskell herself. Gaskell’s portrayal of Margaret’s life as hers reflects the affects of some dramatic events like the death of her mother when she is an infant on her life. Like Gaskell, Margaret is alienated from her mother before and after her death. Before her death, Mrs. Hale is very ill; so, Margaret has not the opportunity of having a strong mother who cares for her in her life. Margaret has no choice apart from hiding her secrets of sufferings because her mother is sick and unable to offer a help. After Mrs. Hale’s death, Margaret feels that she is lost in a foreign land without a mother who gives support and who reminds her about her origins, and things become worse when her father dies too. Thus, the only thing that she can do is to come back to Helston since she feels that her mission is finished in Milton and her father’s dream to live and to work there is realized. In spite of these dramatic events, Margaret in the end feels at ease better because she is an obedient daughter. It is in this way that Gaskell “haunts the psyche” of a feminist daughter who carries a

vague sense of disappointment that her mother is not strong and perhaps this is the main cause of her fears to be a mother since she is afraid of being weak too in front of her daughters; and is afraid that her daughters suffer like her. Concerning this matter, To Hommans asserts that mothers and daughters are natural allies because they are similarly oppressed and silenced by the symbolic order exactly like the labourers suffer in the work place (L.Davis, 1992: 519).

In the same perspective, we can refer to Nancy Chodorow's theory about women's tendency to build their identities through their relationships as the chief characteristic of feminine gender identity. According to her, the daughter builds her identity upon her sense of similarity to the mother, as she grows and matures; her continuing need for maternal nurturance discourages her from seeing the mother as a separate person. This can lead to an intense fusion that daughters must find ways to teach themselves that they are not and do not have to become their mothers (Ibid: 511). Margaret has not the chance to have an archetypical mother to be a model for her. She finds herself alienated from her mother's identity; and this separation from a sick mother pushes her to build a new character and identity. The result is that unlike her voiceless mother, Margaret is a rebellious woman especially with John Thornton and this is what Ruddick and Perry mean by the daughter's ambivalence or the daughter's ability to do what her own mother fails to do (Ibid: 153).

Margaret's life is ambivalent. On the one side, she is permitted to discuss class struggles over tea and to overt a working class, she is also a public woman since she walks in the streets in Milton visiting the poor in the same way as Elizabeth Gaskell. On the other, her life seems to be meaningless since she has no precise function to do and appears as a woman who tries to pass her time by doing various things for others but with no social recognition. She may even be viewed as a domestic woman who tries to help the servant Dixon and to cook meals for the poor especially during the strike. This idea may be reinforced by Meyer Spacks Patricia's ideas

mentioned in her essay, "Taking Care" in which she explains how some women devote their lives for helping and taking care of others without having a recognized public function (Davis, 1992: 517). Then, Meyer carries on that "taking care" may be identified as an important female consideration for Gaskell and claims that Gaskell pursues "a searching investigation of the feminist situation," overstates the latter's transcendence of the Victorian gender problems (Ibid: 518).

Another critic is carried out by Stoneman aims to put Gaskell's maternal instinct within a context of resistance and speaks of Gaskell's "dissent from the institution of patriarchy which is built upon the law in society and the father in family (Ibid: 520). Stoneman claims strongly that Gaskell's supposed radicalism is due to the Victorian doctrine of separate spheres: "to the Gaskells who saw reason and love as equally necessary for humanity, the doctrine of 'separate spheres,' which assigns reason to men and love to women, is a denial of full humanity to both of them. This harmful ideology is attacked in all Gaskell's works" (Qtd in ibid). Stoneman has the strain to make Gaskell a feminist prototype by asserting that all of Gaskell's works attack the doctrine of separate spheres and that "Gaskell often returns to the abuse authority that her work as a whole does constitute a challenge to patriarchy itself, which confers on one set of people the right to command, and another the duty to obey" (Qtd in ibid: 521).

According to the Victorian thought, a woman is the only ideal who possesses the interpersonal skills and the needed emotional orientation to transform a capitalist society into a humane one, and those feminine qualities are vital to mothers. This is why Gaskell views maternity more as a social category than a biology; and that is why she portrays her heroines, though they are not wives or mothers, caring for a wide social range of neighbor, friend and suitor. This is the case for Margaret Hale who embodies motherhood qualities which consist in

self-sacrifice, compassion for the weak and the powerless, and a tireless attention to the needs of others especially Higgins and his daughters Bessy and Mary.

Margaret Hale suffers as a result of an intense strain of shouldering the burden of a mother. Mothering in *North and South* is shown through an unmarried young woman who neglects her own needs and desires and tries to bring the needs of other people. She is also tried by the necessity of filling disparate needs. Firstly, she has to satisfy her mother by sending a letter for her brother Frederick. Secondly, in trying to protect this brother, she is forced to break her own ethical code and this may be the bitter sacrifice she makes due to her blind love for her family. After her mother's death, she is obliged to take care of her father and at the same time she keeps protecting her brother. After her father's death, she feels a total collapse. When she remembers that her whole life is devoted to others she feels very sad:

Oh! How unhappy this last year has been! I have passed out of childhood into old age. I have had no youth- no womanhood; the hopes of womanhood have closed for me- for I shall never marry; and I anticipate cares and sorrows just as if I were an old woman, and with the same fearful spirit. I am weary of this continual call upon me for strength. I could dear up for papa; because that is a natural, pious duty (...). What has happened to make me so morbid to-day? I do not know. I only cannot help it. I must give way sometimes. No, I will not think, said she, springing to her feet. "I will not- I will not think of myself and my own position (Gaskell, 1994: 424).

Margaret is othered by the conditions of her life which is "stuffed away in a dark cupboard" (Ibid: 425). She finds herself alone and alienated from others when she faces difficulties, she develops an appreciation for solitude and self-absorption as a necessity for the maintenance of her strength. She is a young wise woman who looks more than her age due to the harsh conditions she witnesses. She has not the opportunity to be a darling sweet girl because she devotes her life to the others. Thus, we can conclude that she is an 'other' comparing to the similar girls who at her age enjoy their lives in happiness under their parent's protection.

Kristeva's *Women's Time* (1981) is one of the most important essays on feminism. Unlike the earliest feminist generations who fight for equal rights with men, the right of vote and the right to own one's body, Kristeva's interest is on sexual difference. That is to say, Kristeva's feminism involves to highlight and to appreciate women's uniqueness instead of emphasizing their similarity with men. Though her belief in 'difference' is not welcomed, she is very clear about distinguishing herself from the other feminist groups that relate logics only to males:

Certain feminists, in France particularly, say that whatever is in language is of the order of strict designation, of understanding, of logic, and it is male. Ultimately, theory or science is phallic, is male. On the other hand that which is feminine in language is whatever has to do with the imprecise, with the whisper, with impulses, perhaps with primary processes, with rhetoric – in other words, speaking roughly, the domain of literary expression, the region of the tacit, the vague, to which one would escape from the too-tight tailoring of the linguistic sign and of logic (Qtd in McAfee, 2004: 92-93).

She rejects that approach by adding:

A Manichean position that consists in designating as feminine a phase or a modality in the functioning of language. And if one assigns women that phase alone, this in fact amounts to maintaining women in a position of inferiority, and in any case, of marginality, to reserving for them the lace of the childish, of the unswayable, or of the hysteric (Ibid).

In an interview published in 1975, Kristeva speaks about the hidden forces inside women though they are deprived from power and language:

Even though she is excluded from power and language, she possesses the hidden, invisible element that allows them to function. On the one hand, she can become a source of negativity and harassment, pushing power to its limits and then struggling with it. This is the classic role of the hysteric, who runs the risk of exploding into a symptom that is revolutionary in the positive and constructive sense of the word. Yet she can also lay claim to power until she identifies with it and supplants it. One might wonder if some aspects of the feminist agenda do not fail because they attempt to identify with power. Such attempts make women into a counter power filling gaps in official power – or into a promised land consisting of an ultimately harmonious society believed to consist only of women who know the truth about the mysteries of an imaginary society lacking any internal contradiction (Ibid).

In the mentioned essay, Kristeva notes three “generations” of European feminism. The first generation which she locates prior to 1968 was the movement in which women sought all the same rights and prerogatives as men (Ibid: 93). After 1968, came the second generation of feminism which according to Kristeva aimed to “a matter of clarifying the difference between men and women as concern their respective relationships to power, language and meaning (ibid: 96).

However, Kristeva’s feminism aims to fill in the gaps of the two earliest generations. Most of all, it aims to avoid romanticizing women. The task of the third generation is to attend to the singularity of each woman: “the focus will combine the sexual with the symbolic in order to discover first the specificity of each woman” (Qtd in Ibid: 100). Then, Kristeva thinks that the third generation takes seriously women’s desires to enter the male world in a linear time, that is to have children and careers i.e. producers of species and culture at the same time.

Kristeva’s discussion of the third generation of feminism is less about the gains that could be for women and more for the gains that could be for human beings. Instead of accusing men as the only oppressors of women, she argues that all people are guilty and equally capable of bringing about a new ethical vision (Ibid: 102).

Gaskell’s female protagonist is not a romantic heroine, but she is a rebellious woman who cries the sufferings of others and this brave behavior gives her an individual and specific character comparing to the other female characters. Margaret’s struggle is also less about women’s gains and more about the poor worker’s rights though the two witness the same oppression. In addition, instead of accusing John Thornton as an oppressor, she explains to him that the workers are guilty and if they are given an opportunity, they may rise themselves socially and convinces him to treat them in a more humane way.

Mrs. Hale's Otherness (the mother of the protagonist Margaret)

The Victorian age was an age of conventional morality, of large families with the father as a "Godlike head," and the mother as a submissive creature like Milton's Eve. That strict morality owes a good example of Queen Victoria who was very loyal to her husband (Burguess, 1974: 181). It is under that morality that Gaskell portrays Mrs. Hale as an obedient and submissive wife.

Mrs. Hale's subjection starts when Mr. Hale decides to live the countryside to live in the city. She is othered by her blind obedience to her husband's decisions. She is the victim of his planning to move to the North. Thus, she dies as a result of leaving Helstone which is full of fresh air and she is intoxicated in the industrial and smoky Milton. Mrs. Hale always remains subservient and submissive to her husband's decisions. During the period that she spends in Milton she suffers a lot, but she remains silent and this character is well known in the Victorian epoch when women remain voiceless and worshipers of their husbands' whatever is the decision they take (Leseur and Kerset, 1972: 10). The only reaction of Mrs. Hale to her husband's decision is just crying: "Mrs. Hale sat down and began to cry" (Gaskell, 1855: 48). Then, she resists and confronts the new situation till her death.

Mrs. Hale also is a metic like her husband and her daughter Margaret since she lives with Milton people who are completely different from her. But Mrs. Hale's othering is not really associated with Milton people since she is a housewife and has no contact with the external world. The only confrontation she has is with Mrs. Thornton who tries to impose herself upon her.

Mrs. Hale is a peaceful woman who cares for her house and family though she is ill and weak. She is unable to accept the problems of the exterior world. Once, John Thornton visits her

family for tea and starts to narrate his past and the miserable circumstances in which his father dies. When he leaves, both Margaret and Mr. Hale are attracted by his told story, but Mrs. Hale is disturbed about having introduced in her own house a strange manufacturer whose father dies in dangerous conditions. This disturbance in reality is due to inside fears of strange people in a foreign land, or maybe she is afraid that her family mainly her husband will be contaminated and influenced by strange actions like suicide which is very rare in the South.

Mrs. Hale is no more than a wife of a poor coward who cannot provide her with the simplest necessities. For instance, Mrs. Hale cannot come up to assist at the wedding of Edith because she has no presentable clothes to appear as respectful woman among others. And it is well known that during the Victorian era beauty and dress were among the necessities which permitted women to be well viewed by others. In spite of these unsupportable conditions, Mrs. Hale remains silent and patient with her husband who is the only one who knows why she prefers not to join Edith's party and even Margaret has not got any idea about this matter:

Her mother had been detained at home by a multitude of reasons, none of which anybody fully understood, except Mr. Hale, who is perfectly aware that all his arguments in favour of gray satin gown, which was midway between oldness and newness, had proved unavailing, and that he has not the money to equip his wife afresh, from top to toe, she would not show herself at the only sister's only child's wedding (Ibid: 13).

Mrs. Hale cannot join the group because she feels that she is different from them in the way that Kristeva defines the other as the one who is different from the whole. Unfortunately, Mrs. Hale is different because she is a poor wife of a poor husband.

Mrs. Hale's position may be paralleled with the status which is given to women by the Greeks. For them, a woman is a stranger and a suppliant, she is neither a slave nor an animal but a foreigner who is put under man's protection at home. Mrs. Hale is oppressed in an indirect way by Mr. Hale. The latter places her at home like any stranger and he occupies a public function as

a tutor, but she never intervenes in his matters though he has not even the ability to ensure a comfortable life for her. Even though she is not enslaved by housework since she has a servant to help her, she is oppressed in her interior world. From time to time, Mr. Hale interferes to protect her, but in fact he is the only responsible for her death. Mrs. Hale finds herself sick in a foreign land where even an access to the fresh air is not available due to the selfishness of her husband who looks only for his personal interests:

They were to stop in London all night at some quiet hotel, poor Mrs. Hale had cried in her way nearly all day long; and Dixon showed her sorrow by extreme crossness, and a continual irritable attempt to keep her petticoats from even touching the unconscious Mr. Hale, whom she regarded as the origin of all this suffering (Ibid: 63).

The ‘Others Inside’ Mrs. Thornton (the mother of the male protagonist John Thornton)

Mrs. Thornton is a good contrast to Mrs. Hale. Unlike the latter that is very weak, the former feels that “all the softer virtues verged on weakness.” But she is of two sides: on the first, she is like any mother who wishes to see her son successful and happy in his life; on the second, she is a strange woman, but a stranger to herself. I have already spoken about self strangeness as it is explained by Julia Kristeva in the previous chapter. Kristeva considers that strangeness is from one angle as an outside appearance which can be of religious, cultural or racial, but there is also strangeness which is within us from the other. She bases her study on Freudian psychoanalytic theory and postulates that if the stranger is within us, we are all strangers. Mrs. Thornton has an interior feeling of hate and strangeness towards Margaret and even towards the workers because she feels that they are not what she supposed them to be. They are penniless and poor and far from her luxurious world. For her, their poverty is due to their weakness, and this is what she rejects strongly. Like her son, she thinks that only strong people who can rise

themselves socially and those workers are not from her ranks; so, they are excluded from her ambitious world. In other words, both the workers and poor women like Margaret are othered in her eyes.

Freud's study on what he calls 'conscious' and 'unconscious' is about a worrying strangeness inside the self. It is an investigation on the anxiety and the dynamic of the unconscious. His research aims to explain that 'conscious,' which is related to its antonym 'Unconscious,' means everything that is secret and hidden in ourselves. He reaches the result that those who disturb and annoy us are in fact familiar to us, and the 'other' is in one's own unconscious.

If we confront these ideas to Mrs. Thornton's character we can conclude that she is annoyed and disturbed by Margaret. She cannot accept her as wife for her son since she is penniless and has not the same status as him. Of course, these prejudices are the result of her anxiety and the dynamic of her unconsciousness. She is disturbed by another woman who is just like her. In fact, Margaret is familiar to her and shares with her the same feature which is proud as Mr. Hale says: "as haughty and proud in her way, as our little Margaret in hers" (Gaskell, 1994: 109).

Mrs. Thornton rejects out of herself what is within it. She rejects what she feels as dangerous and unpleasant for her. For her, Margaret is a threat for her son since she is inferior comparing to him. She views him superior to her in all fields: he is rich while she is poor. He is a well known manufacturer whereas she is just a village dweller and this may reduce from her son's importance. Then, she views Margaret as a risk even for her relationship with her unique son, she cannot accept the idea that her son will devote all his time and emotions for Margaret; thus, she would be neglected by him.

Though she sees Margaret Hale as an 'other', Mrs. Thornton is an 'other' too. This is due to her son's domination of the public matters. He is the leader of a mill and the only responsible for the affairs of his workers. The only mission Mrs. Thornton has to do is to praise her son especially in front of the poor. So, Mrs. Thornton is an oppressed woman who tries to oppress the others. In the same perspective, De Beauvoir's speaks of the created ideology of women's "natural" inferiority which aims to justify patriarchal dominations. *The Second Sex (1949)* is the first major 20th century work of liberal feminist thought. In the chapter "Woman: Myth and Reality", Beauvoir argues that men make women the "Other" in society by putting a false aura of "mystery" around them. In other terms, they stereotyped women and used the stereotype as a justification to organize society into a patriarchy.

The well known quotation from this work is "One is not born but becomes a woman" (De Beauvoir Simon, 1994: 267). Women are "the other", the sex defined by men and patriarchy as *not* male, and consequently they are less than fully human. The division of the sexes is a biological fact, not an event in human history. Throughout history they have always been subordinated to men; hence, their dependency is not the result of a historical event or a social change. Therefore, One becomes a woman by man who in economics, holds the better jobs, gets higher wages, and has more opportunities for success than his new competitor. And this is the case for Mr. Thornton who dominates both his mother and sister by holding the mill alone. In industry and politics, too, man occupies the best positions and monopolises the most important posts.

Beauvoir bases her idea of the "Other" on Hegel's account of the master-slave dialectic. Instead of the terms "master" and "slave;" however, she uses the terms "Subject" and "Other." The Subject is the absolute, and the "Other" is the inessential. The situation of women are like the condition of the Hegelian Other in that men, like the Hegelian Master, identify themselves as

the Subject, the absolute human type, and measuring women by this standard of the human, identify them as inferior.

Beauvoir says that women can free themselves through individual decisions and collective action. In the last chapter of *The Second Sex*, "The Independent Woman", she sets two prerequisites for liberation. First, women must be socialized to slot in the world. Second, they must be allowed to discover the unique ways in which their embodiment engages the world. In short, the myth of woman must be destroyed for her (Ibid).

Mrs. Thornton too is portrayed as a mother who suffers a lot with her son John Thornton in order to regain a respectable position in society after the costs of a careless husband who dies after losing all his possessions. But even when she reaches prosperity, she is still suffering because she is afraid of losing it again; this is from the financial side. From the emotional side, she shares the sufferings of a unique son who works hard to make great achievements and fears that one day this ideal son collapses. In addition, she feels melancholy towards the workers who rebel against her son's oppression. Then, she also feels hatred toward Margaret with whom her son falls in love. She hates her: first because she is penniless, second because she rejects her brave son and third, she knows that if her son marries Margaret, she will occupy a secondary position in his life. All those feelings of sadness and suffering are masked with proud especially in front of Margaret and the workers. So, Mrs. Thornton remains a blind oppressor who is oppressed indirectly by her son.

Fanny Thornton's Dependence on Man (the sister of the male protagonist John Thornton)

Fanny Thornton is othered because she is of a weak character. She is not strong like her mother and brother. She is also different from them since she is not a self-made-woman. She

enjoys money, but she doesn't make any effort to get it. She is dependent on a rich man with whom she marries on purpose; so, she is the slave of a rich husband. Her otherness may be interpreted by her absence in the public or economic life that her brother John. Thornton holds alone.

Fanny is a materialistic stupid girl who accepts to marry an older man just because he is rich. She looks only for her beauty and dress. Unlike the mature Margaret Hale who confronts life with its harshness and who tries to help others, Fanny is a selfish girl with no importance. She often tries to insult Margaret, and like her mother she hates her and she is against her marriage with her bother:

I don't want to form any friendship with Miss Hale mama," said Fanny, pouting, I thought I was doing my duty by talking to her, and trying to amuse her.

Well! At any rate John must be satisfied now (Gaskell, 1994: 114).

Fanny is a brainless girl who admires luxurious life without making any effort to ensure it and tries to insult Margaret in an impolite way. Even in the Hales' house, she tries to provoke Margaret by criticizing their modest house: "I see no piano, [...] I suppose you are not musical". She says to Margaret. But Margaret remains wise in front of Fanny who knows nothing about the bitterness of life.

Dixon's Domestic Othering (a servant at the Hale family)

Dixon belongs to an oppressed category in society which is the servants. During the Victorian era more than any time, the servants used to be loyal to their masters and their mission is limited to the domestic sphere. They devote their lives to the members of the family and the house where they work. It is the case for Dixon who is the maid of Mrs. Hale since before the latter's marriage. She is attached to the family, especially to Mrs. Hale with whom she shares her

sufferings. She is well treated by the Hales, but they never let her intervene in serious familial matters.

Dixon is othered in two ways: first, she is in another family; second, she is a foreign in another land. But the warmth of the Hales lets her love them and to do her best to satisfy the whole family especially Margaret:

Bless he!" she said about Margaret, "She's as sweet as a nut. There are three people I love: it's missus, Master Frederick, and her. Just them three. That's all the rest be hanged for I don't what are in the world for. Master was born, I suppose to marry missus. If I thought he loved her properly, I might get to love him in time. But he should had made a deal more on her, and not been always reading, reading, thinking, thinking. See what it has brought to him (Gaskell, 1994: 154).

It seems from the above quotation that Dixon has doubts about Mr. Hale's feelings towards his wife. She always blames him for his decisions especially when he decides to leave Helstone, but Margaret never lets her finish her comments about her father. Moreover, Dixon never believes in reading and thinking but she prefers an abler man who is ready to satisfy the needs of his family from the financial side. She is against Mrs. Hale's marriage with a poor man and even against Mr. Hale's function. She murmurs: "many one who never reads nor thinks either, get to be Rector, and Dean, and what not; and I dare say master might, if he'd just minded missus, and left weary reading and thinking alone" (ibid).

Even though she is welcomed by the Hales and becomes as a member of that family, she remains among the oppressed group in society since the servants' life is devoted to the others without any personal benefit apart from getting shelter and a symbolic wage. This group of people has no other occupations or public confrontations. Functions like cooking, cleaning and weaving are the main jobs in which they occupy their lives; and this routine alienates them from

enjoying life in the exterior world by involving in other projects. In a word, they are marginal due to their poverty.

Dixon is the embodiment of an othered woman. Her life is limited to house holding. As a servant in Mr. Hale's family, she cooks, washes, and protects Mrs. Hale. She is far from the public affairs or the taking of decisions. Her role is limited to the house matters. She receives orders and obeys; fortunately, the Hales treat her in a fair way. Once she tries to criticize Mr. Hale, then she receives a strong refusal from Margaret who is blind in obeying her father. Margaret tells her that none has the right to judge her father.

Dixon shares the same sufferings with Mrs. Hale who is very ill and sometimes she feels broken for her. The only thing that she can do when she feels guilty is just to cry exactly like Mrs. Hale. Dixon is also othered by her poverty; she is among those who look for work, shelter and safety without any contact with the external world.

Bessy Higgins' Poverty (the daughter of the poor Higgins)

Bessy Higgins, a daughter of a poor man, is othered by her poverty and her total belief in religion without any other occupations. Bessy is unhealthy; thus, she is rejected because she is of no positive benefit to her society. On the contrary, this category of people is seen as chargeable to society because they have no benefits. Bessy dies after long sufferings and Margaret Hale is the only person who supports her in her life after her father.

Bessy is a stranger to her family and mainly to her father because they have different thoughts and beliefs. She is different even from Margaret who involves in friendship with her. Margaret plays a great role in her life by visiting her from time to time. Though they are friends, Margaret and Bessy don't share the same principles and the way they perceive things in life. When she hears about the cooperation between the Hales and the Thorntons, and that Margaret is

invited to the Thornton's house for dinner, she is surprised because the two families are not socially equal. Then, Margaret explains to her that educated people though they are poor, they are not inferior to the rich, and things become clearer for her. Through time and under the influence of the smoky air of Milton, Bessy leaves life after a long process of interior (religion) and exterior (poverty) othering as Kristeva defines strangeness as an outside and an inside appearance in her theory *Étrangers à nous-mêmes*.

Conclusion

In this chapter, we tried to expose the process of women's othering in relation to Kristeva's theory *Étrangers à nous-mêmes*. We have approached the story of the danaïds which are the first oppressed women in the world to Gaskell's Female protagonist and we found that Margaret is like the danaïds who transform their tragedy to an objective debate against racism and sexism. Margaret is also a rebellious woman who looks for the poor's rights at the first stage; but she is othered in a foreign land by another wealthy woman. Then, we endeavored to analyze Mrs. Hale's otherness and we found that it is more related to the Victorian thought which places wives as worshippers of husbands. It is the case for Mrs. Hale who remains silent and obedient to her husband who is the only responsible for her death.

We also tried to study the otherness inside Mrs. Thornton who unconsciously feels that she is superior to others; therefore, she blames the poor and considers them as stupid and weak, though weakness and fragility are the characteristics of her daughter Fanny. The latter represents a pessimistic example of a feeble woman who enjoys money but she is unable to get it. Finally, we have dealt with the oppressed category like the ill and the servants who are considered as chargeable to society.

In the light of Kristeva's theory, we tried to explain either the interior or the exterior feelings of each of the female characters and we made it clear that men are not the only oppressors of women.

References

- Allen Walter (1954), *The English Novel from the Pilgrim's Progress to Sons and Lovers*, Penguin Books, New York: 1991.
- A. Watt Homer , Some Tap-Roots of Victorianism, in *The Sewanee Review*, Vol. 36, No. 3 (Jul., 1928), pp. 292-301, in jstor.org, accessed on July 28th, 2010.
- Burgess Antony (1958), *English Literature, A Survey for Students*, Harlow: Longman House, 1974.
- B. Bullen.J, *Writing and Victorianism*, Longman, London and New York, 1997.
- Cazamian Louis, *Le roman social en Angleterre (1830-1850): Dickens- Disraeli- Mrs. Gaskell-Kingsley*, V II. Paris: H. Didier, 1935.
- B. Reckitt Maurice , "When Did "Victorianism" End?" in *Victorian Studies*, Vol. 1, No. 3 (Mar., 1958), pp. 268-271, in jstor.org, accessed on July 28th, 2010.
- Colley Linda, *Brutishness and Otherness: An Argument*, in *The Journal of British Studies*, *Brutishness and Europeanness: who are the British Anyway?* Vol. 31, No. 4, (Oct., 1992), pp. 309-329, in jstor.org, accessed on July 28th, 2010.
- Corpron Parker Pamela , Fictional Philanthropy in Elizabeth Gaskell's "Mary Barton" and "North and South", in *Victorian Literature and Culture*, Vol. 25, No. 2 (1997), pp. 321-331, jstor.org, accessed on July 28th, 2010.
- Delage-Toriel Lara, A Shadow behind the Heart, l'Étranger au coeur de l'intime dans Pnin de Naboko, from Strange to Stranger: Constructions of Americanness, in *Revue LISA/LISA e-journal*, Vol. VII – n°2 (2009).
- De Beauvoir Simon, *Le deuxième sexe*, London: Gallimard, 1949.
- Edgar Andrew and Peter Sedgwick (2002), *Cultural Theory: the Key Thinkers*, London: Routledge, 2006.
- Edgar Andrew and Peter Sedgwick (1999), *Cultural Theory, the Key Concepts* London: Routledge, 2008.
- Engels Friedrich (1845), *The Condition of the Working Class in England*, London, Penguin, 1987.
- Ferris Inna, "Gaskell and the English Provincial Novel," in *Nineteenth-Century Fiction*, V.31, N 3, 1976, in jstr.org, accessed on November 3rd, 2008.
- Gaskell Elizabeth (1855), *North and South*, London: Penguin, 1994.
- Hendricks Kristina, Fluizing the Mirror: Feminism and Identity throught Kristiva's Looking Glass, in *Philosophy Today*, V, 41, 1997, Questia Media America, Inc, www. Questia. Com.
- Henry S. Pancoast , Victorianism and Its Critics, in *The Sewanee Review*, Vol. 34, No. 1 (Jan., 1926), pp. 28-37, in jstor.org, accessed on July 28th, 2010.

Hopkins Annette.B, "Dickens and Mrs.Gaskell," in *The Huntington Library Quarterly*, V. 9. N 4, 1946, in jstr.org, accessed on November 3rd, 2008.

Hopkins Annette B, "Mary Barton: A Victorian Best Seller," in *Trollopian*, V. 3, N1, 1948, jstr.org, accessed on November 3rd, 2008.

North and South by Elizabeth Gaskell, Film of Piggott Smith and Pauline Ouirke, Screen Play: Sandy Well, Producer: Kate Bartlett, Director: Brian Percival: BBC.

Kristeva Julia (1988), *Étrangers à nous-mêmes*, London : Gallimard, 1991.

L. Davis Deana, "Feminist Critics and Literary Mothers: Daughters reading Elizabeth Gaskell," in *Signs*, V. 17, N. 3, 1992, in jstr.org, accessed on August 16th, 2010.

Leah Harman Barbara , Female Public Appearance in Elizabeth Gaskell's "North and South," in *Victorian Studies*, Vol. 31, No. 3 (Spring, 1988), pp. 351-374, in jstor.org, accessed on July 28th, 2010.

Lokaneeta Jinee , Alexandra Kollontai and Marxist Feminism, in *Economic and Political Weekly*, Vol. 36, No. 17 (Apr. 28 - May 4, 2001), pp. 1405-1412, in jstor.org, accessed on July 28th, 2010.

Lootens Tricia, Hemans and Home: Victorianism, Feminine "Internal Enemies," and the Domestication of National Identity, in *PMLA*, Vol. 109, No. 2 (Mar., 1994), pp. 238-253, in jstor.org, accessed on July 28th, 2010.

Lucas John, "Mrs. Gaskell Reconsidered," in *Victorian Studies*, Vol. 11, N 4, 1968, in jstr.org, accessed on November 3rd, 2008.

Lhérite Anne and Bariat Jean, *the Best of English Literature*, Ophrys-Platon, Paris: 2001.

Mack-Canty Colleen, Third-Wave Feminism and the Need to Reweave the Nature/Culture Duality, in *NWSA Journal*, Vol. 16, No. 3 (Autumn, 2004), pp. 154-179, in jstor.org, accessed on July 28th, 2010.

M. Cooley Paula, Emptiness, Otherness, and Identity: A Feminist Perspective, in *Journal of Feminist Studies in Religion*, Vol. 6, No. 2 (Fall, 1990), in jstor.org, accessed on July 28th, 2010.

Martin Ron, The Political Economy of Britain's North-South Divide, in *Transactions of the Institute of British Geographers, New Series*, Vol. 13, No. 4 (1988), pp. 389-418, in jstor.org, accessed on July 28th, 2010.

Mcafee Noelle, *Julia Kristeva, Routledge Critical Thinkers, Essential Guides for Literary Studies*, Taylor and Francis Library, London and New York: 2004.

Melikan Anahid (1980), *Elizabeth Gaskell: North and South*. Beirut: Longman York Press, 1995.

Marge Reitsma-Street, Arlene Wells, Carolyn Fast and Dianne de Champlain, *Housing Thousands of Women*: University of Victoria, 2005.

Mathews Adrian, *A Survey of English Literature: 3Romantic and Victorians*, Paris: Dunod, 1992.

Parker Andrew , Unthinking Sex: Marx, Engels and the Scene of Writing, in *Social Text*, No. 29 (1991), pp. 28-45, in jstor.org, accessed on July 28th, 2010.

- R. Mangus A , untitled, in *Marriage and Family Living*, Vol. 15, No. 3 (Aug., 1953), pp. 276-277, in jstor.org, accessed on July 28th, 2010.
- Pollard Arthur (1969), *The Penguin History of Literature: The Victorians*, London: Penguin, 1993.
- Pollard Arthur, *The Victorian Age: An Anthology of Sources and Documents*, London: Routledge, 1998.
- Sejournée Philippe, *The Feminine Tradition in English Fiction*, Romania: Institutional European, 1999.
- Scheuermann Mona, *Social Protest in the Eighteenth Century English Novel*, Ohio State University Press, Columbus: 1985.
- Trevelyan G.M (1942), *English Social History: A Survey of Six Centuries, Chaucer to Queen Victoria*, London: Penguin, 1986.
- Sangari Kumkum , The 'Amenities of Domestic Life': Questions on Labour, in *Social Scientist*, Vol. 21, No. 9/11 (Sep. - Oct., 1993), pp. 3-46, in jstor.org, accessed on July 28th, 2010 .
- S. Fass Paula, untitled, in *Journal of Social History*, Vol. 26, No. 1 (Autumn, 1992), pp. 151-154, in jstor.org, accessed on July 28th, 2010.
- S. Patton Michael, "Masturbation from Judaism to Victorianism," in *Journal of Religion and Health*, Vol. 24, No. 2 (Summer, 1985), pp. 133-146, in jstor.org, accessed on July 28th, 2010.
- Starr Elizabeth, "A Great Engine for Good": the Industry of Fiction in Elizabeth Gaskell's Mary Barton and North and South," in *Studies in the Novel*, V. 3, Issue, 4, 1992, Questia Media America, Inc, www. Questia. Com.
- Williams ELLIOT Dorice, "The Female Visitor and the Marriage of Classes in Gaskell's North and South," in *Nineteenth-Century Literature*, V. 49, N. 1, 1994, in jstor.org, accessed on November 3rd, 2008.
- William Raymond, *Culture and Society (1780-1950)*, London: Penguin, 1961.
- Winniffrith T.G, An untitled Article about Mrs. Gaskell, in *The Yearbook of English Studies, Literature and its Audience, II Special*, V. 11, 1981, jstr.org, accessed on November 3rd, 2008.
- Unanimous author, "Woman as Other," in *The Second Sex*, 1949, marxists.org , accessed on July 19th, 2009.
- Unanimous author, "Simone de Beauvoir," no source, edu/entries/beauvoir, accessed on June 22nd, 2009.
- Yuval-Davis Nira, Women, "Citizenship and Difference," in *Feminist Review, No. 57, Citizenship: Pushing the Boundaries* (Autumn, 1997), pp. 4-27, in jstor.org, accessed on July 28th, 2010.

General Conclusion

The aim of this dissertation is to highlight and to examine Gaskell's point of view as regards to the issue of 'otherness.' We have focused our analysis on two categories of otherness, the class othering (the poor) and the gender othering (women) assuming that these were the most prejudiced during the Victorian era. Our focus on the poor and women is due to the common features by which the two are othered. In other words, women are oppressed at the domestic level in the same way the workers are oppressed in the work place.

First, we have dealt with the Life, Times and Influences in which Gaskell's *North and South* is written. We started with the life of the author and the circumstances she witnesses. Of course, the conditions of her life had a great impact on her writing; in other terms, her novels are the mirrors that reflect her own life and this is clearer in *North and South* which is full of dramatic events with some happiest moments. Then, we referred to the time when this novel is written which is the Victorian Era with its issues and paradoxes: wealth and prosperity for some and misery and hunger for others, and this is what marks a big gap between the social classes at that time. Even critics agree that the Victorian Age is the most difficult era that someone may write about since it is a complicated period with peculiar events. It is a period when the admirable Queen Victoria succeeded to the throne. Unfortunately, a woman's reign though it lasted for long years, had not brought so many rights neither to the poor nor to women since misery and oppression still existed. Finally, we have given a general review about other author's writings exposing their ideas on the Victorian Age and their reactions against the social oppression and the class struggle. We have made a reference to Karl Marx and Friedrich Engels with their rebellious thoughts and their support for the poor. Next, we have spoken about Disraeli's rejection of a divided society and his reaction about the two nations inhabiting the same land. After that, we

have given a brief picture about Samuel Smiles' principles on Self Help which are inspired from the evangelical movement, and we found that Gaskell's male protagonist John Thornton too has a total belief in self help and ambition to reach a respectable position in society. Then, we tried to shed light on the writings of John Stuart Mill's and his enlightening thoughts about human emancipation. Mill defends strongly the rights of individuals, men and women. Finally, we have closed our listing with Thomas Carlyle who criticizes harshly the exploitation of labor and asks for conscious governors to save the oppressed. We have also spoken about trade unionism which came as a reaction to the workers' oppression and labor's exploitation and we mentioned some poor laws that were passed in favor of the oppressed.

We have also tried to study the status of women during the Victorian era and the different laws that were passed to protect them like the *Married Property Act of 1870* and the *Matrimonial Act of 1878* and so many other acts that aimed to free women from the burden which is imposed upon them either by men or by society. At the end of the first part, we find it more than necessary to give a brief idea about the English protest novel in the nineteenth century to explain more what the aim of protest literature is. Novelists at that time had a mission of protestants who cry the miserable conditions calling for peace, stability and respectful social conditions for human beings without any distinction.

Second, we attempted to consider the situation of the poor in the Victorian era. We have tried to show how the Industrial Revolution reshaped the life of the poor and how social relationships disappeared in an industrial world where the survival was only for the fittest.

In the light of Kristeva's theory on otherness, we attempted to shed light on the way the main characters are othered and we tried to analyze their feelings of happiness and sadness and how their relationships with each other begin to be improved step by step. We started with Mr. Hale and we analyzed him as a metic since he "lives with" other people in Milton as an

“immigrant worker”. These are the thoughts used by Kristeva to build her definition of a metic that has an economic function in the city without any political interference. Next, we exposed Nicholas Higgins’ oppression in the way that he takes part like all the other workers in the prosperity of the city, but he is exploited and excluded from his work in his own land. We also tried to analyze Higgins’ inner feeling of estrangement towards masters. Then, we tried to confront Freud’s ideas as they are referred to by Kristeva on what he calls ‘Heimlich’ and ‘Unheimlich’ which means everything that is secret and hidden in ourselves to study John Thornton’s self otherness and we concluded that the latter recognizes and discovers himself in what the others mainly Margaret see in him.

Finally, our analysis has turned around women and their status during the Victorian era. Women as they are portrayed by Gaskell are oppressed in the same way as the poor. On the one side, they are misjudged by other rich women like the poor Margaret who is othered by a rich lady (Mrs. Thornton). On the other, and always with reference to Kristeva’s theory on self otherness, we found that their strangeness resides within themselves. Like her father, Margaret Hale the heroine of the novel is also a metic since she accompanies him to Milton and lives with other people in another land. There, she finds everything different and she is othered by the Miltons since she does not belong to them. She seems a stranger and views others as strangers to her especially the Milton independent girls who behave in ways that are peculiar to her. We also explained how Margaret is othered by the violent conditions she experiences in Milton.

Margaret is othered in the way that she does not live an ordinary life like any other girl at her age, but the worst way of her othering can be related to Mrs. Thornton’s mistreatment to her. Here we tried to explain how a woman is othered by another woman in a time when most of people relate women’s oppression only to men. We also approached the moral of the Danaïds’ story to Margaret’s life and we realized that Margaret is oppressed like those Danaïds since she

tries to keep the authority of her father towards whom she remains submissive and obedient. Then, we undertook to analyze Mrs. Hale's status and we found that she is also othered and her othering is linked to the Victorian morality which gives the father a godlike position in his family and keeps the woman as a subservient and voiceless agent. We made it clear that Mrs. Hale is a weak obedient woman who has no relation with public life. Mrs. Hale's position may be paralleled with the position that a woman occupied in the Greek thought as it is reported by Julia Kristeva. She is neither a slave nor a dead animal, but a stranger who is put in protection at home.

Concerning Mrs. Thornton's strangeness, we related it to two main elements: in the one side, it appears to us that she is indirectly othered by her own son who holds the mill and business matters alone, while she spends much of her time at home i.e. she is dominated by her son. On the other, we tried to expose Mrs. Thornton's self strangeness by making reference to Julia Kristeva's theory on self strangeness which is based on the Freudian psychoanalytic and we reached the result that Mrs. Thornton is unconsciously stranger to herself exactly like her son.

As far as Fanny Mrs. Thornton's daughter is concerned, we explicated how she is othered by her own weak character, and we realized that she is the contrast of the strong Margaret Hale who is generally dependent on herself to confront the life with its hard times. Fanny has grown in a rich family where she has access to all her needs; as a result, she is of no benefit either to herself or to the others.

Before closing the second part, we have also given a brief view about both the servants Dixon and Bessy's othering as a result of their poverty. Dixon is a servant who devotes all her life to others and much of her time is spent in the domestic sphere. And Bessy is alienated from her world and her life is limited by her exaggerated religious thoughts. Bessy is not like the other girls who at her age enjoy their lives since she is imprisoned by strange feelings like her inside fears of death which comes after a long process of suffering.

We have come to the conclusion that most of Gaskell's characters are othered. The poor othering is represented by Mr. Hale who changes his domicile searching for bread. Thus, he is othered as a metic in a foreign land. This is in addition to Nicholas Higgins who represents the working class with their sufferings, anxieties and sadness without neglecting Boucher who commits suicide as a result of hunger and inner feeling of self oppression. Through those characters, Gaskell achieves to a high extent to expose the issue of otherness.

Concerning women's othering, we concluded that it is more related to the Victorian morality when women were voiceless like Margaret Hale and Mrs. Hale in front of Mr. Hale. We also deduced that women like men may be othered just because they are poor and this is what we have explained by making reference to the servant Dixon and the poor Bessy Higgins.

The most important results we have reached by making an appeal to Kristeva's theory on otherness is that even the rich may be strangers to themselves and they may discover their otherness in what the others see in them. This is the case for Mr. Thornton who discovers himself and his harshness towards his workers and under the influence of Margaret, he recognizes that the workers are human beings that should be respected and well treated. Even his mother Mrs. Thornton discovers that Margaret is just a proud woman like her. Our opinion is that Gaskell aims to make an end to the process of othering by making mutual understanding between her characters that recognize and discover each other and even themselves at the end of the novel.

Selected Bibliography

I- Primary Sources

Gaskell Elizabeth (1855), *North and South*, London: Penguin, 1994.

North and South by Elizabeth Gaskell, Film of Piggott Smith and Pauline Quirke, Screen Play: Sandy Well, Producer: Kate Bartlett, Director: Brian Percival: BBC.

II-Secondary Sources

A-History Books

Ashton T.S (1948), *The Industrial Revolution 1760-1830*, Oxford University Press, 1988.

Barret-Ducrocq Françoise, *Le mouvement féministe d'anglais d'hier et d'aujourd'hui*. Paris: Ellipses, 2000.

Behhag Clive (1991), *Labour and Reform: Working Class Movements 1815-1914, 2nd Edition*, National Portrait Gallery, London: 2000.

Bonifas Gilbert and Faraut Martine, *Victorian and Edwardian England: Debates on Political and Social Issues*, Paris: Masson, 1994.

Briggs Asa (1954), *The Victorian People: A Reassessment of Personal Themes 1851-1867*, Great Britain: Odhamas Press, 1990.

----- (1963), *Victorian Cities: A Briant and Absorbing History of their Development*, London: Penguin, 1990.

----- (1983), *A Social History of England*, Penguin, London: 1987.

Cnnadine David (1998), *Class in Britain*, Penguin Books, London: 2000.

Coote Stephen, *The Penguin Short History of English Literature*, London: Penguin, 1993.

Charlot Monica, *Naissance d'un problème raciale, Minorités de couleur en Grande-Bretagne, Collection U*, Librairie Armand Colin, Paris, 1972.

Evans Eric, *British History. From Pre-Historic Times to the Present Day: Featuring Culture, Politics and Religion*, Bath Bai Ihe: Parragon, 2001.

Fichaux Fabien, *Definitely British, Absolutely American*, Paris: Ellipses, 2001.

Hill Christopher (1967), *The Pelican Economic History of Britain, V.2 1530-1780, Reformation to Industrial Revolution*, Penguin Books, New York: 1969.

Hobsbawm .E. J (1968), *Industry and Empire from 1750 to the Present Day*, Penguin, New York: 1969.

Inglis Brians (1971), *Poverty and the Industrial Revolution*, Panther Books Limited, London: 1972.

Ivan Reid, *Social Class Differences in Britain*, Open Books Publishing Limited, London, 1977.

- J.Edwards.HW, *The Radical Tory*, Jonathon Cape LTD, London: 1937.
- Lopez-Claros Augusto, **Women's Empowerment: Measuring the Global Gender Gap**, World Economic Forum: 2005.
- L.Peacock Herbert, *A History of Modern Britain 1815 to 1975*, 3rd Edition, London: Heinemann Educational Books, 1976.
- Leseur Françoise and Henri Kerset, *British Women (1870-1970)*, Paris: Masson and Cie, 1972.
- Marx Roland, *La révolution industrielle en Grande-Bretagne*, Paris : Armond Colin, 1970.
- McDowall David (1989), *An Illustrated History of Britain*, Essex: Longman, 2000.
- P. Thompson. E (1963), *The Making of the English Working Class*, Pelican Books, New York: 1868.
- Pelling Henry (1963), *A History of British Trade Unionism*, New York: Penguin, 1977.
- Pelling Henry (1963), *A History of British Trade Unionism*, New York: Penguin, 1992.
- Vitoux Pierre, *Histoire des Idées en Grande Bretagne*, Paris : Armond Colin, 1969.
- Wilson A.N (2002), *The Victorians*, London: Arrow Books, 2003.

B-Literary Criticism

- Allen Walter (1954), *The English Novel from the Pilgrim's Progress to Sons and Lovers*, Penguin Books, New York: 1991.
- Burgess Antony (1958), *English Literature, A Survey for Students*, Harlow: Longman House, 1974.
- B. Bullen.J, *Writing and Victorianism*, Longman London and New York, 1997.
- Cazamian Louis, *Le roman social en Angleterre (1830-1850): Dickens- Disraeli-Mrs. Gaskell-Kingsley*, V II. Paris: H. Didier, 1935.
- Dussel Enrique, *The concept of Fetishism in Marx's Thought, Elements for a General Marxist Theory of Religion*, India: 1984.
- Eagleton Terry, *Marxism and Literary Criticism* (1976), Routledge: New York, 2002.
- Lhéréte Anne and Bariat Jean, *the Best of English Literature*, Ophrys-Platon, Paris: 2001.
- Marge Reitsma-Street, Arlene Wells, Carolyn Fast and Dianne de Champlain, *Housing Thousands of Women:* University of Victoria, 2005.
- Mathews Adrian, *A Survey of English Literature: 3.Romantic and Victorians*, Paris: Dunod, 1992.
- Melikan Anahid (1980), *Elizabeth Gaskell: North and South*. Beirut: Longman York Press, 1995.

Pollard Arthur (1969), *The Penguin History of Literature: The Victorians*, London: Penguin, 1993.

Pollard Arthur, *The Victorian Age: An Anthology of Sources and Documents*, London: Routledge, 1998.

Séjournée Philippe, *The Feminine Tradition in English Fiction*, Romania: Institutional European, 1999.

Scheuermann Mona, *Social Protest in the Eighteenth Century English Novel*, Ohio State University Press, Columbus: 1985.

Trevelyan G.M (1942), *English Social History: A Survey of Six Centuries, Chaucer to Queen Victoria*, London: Penguin, 1986.

William Raymond, *Culture and Society (1780-1950)*, London: Penguin, 1961.

C-Literary Theories

De Beauvoir Simon, *Le deuxième sexe*, London: Gallimard, 1949.

Edgar Andrew and Peter Sedgwick (2002), *Cultural Theory: the Key Thinkers*, London: Routledge, 2006.

Edgar Andrew and Peter Sedgwick (1999), *Cultural Theory, the Key Concepts* London: Routledge, 2008.

Engels Friedrich (1845), *The Condition of the Working Class in England*, London, Penguin, 1987.

Kristeva Julia (1988), *Étrangers à nous- mêmes*, London : Gallimard, 1991.

Mcafee Noelle, *Julia Kristeva, Routledge Critical Thinkers, Essential Guides for Literary Studies*, Taylor and Francis Library, London and New York: 2004.

Webber Jonathan, *Existentialism*, Routledge Companion to Ethics, 2008.

D- Articles and Internet Sources

A. Watt Homer , Some Tap-Roots of Victorianism, in *The Sewanee Review*, Vol. 36, No. 3 (Jul., 1928), pp. 292-301, in jstor.org, accessed on July 28th, 2010 .

B. Reckitt Maurice , “When Did "Victorianism" End?” in *Victorian Studies*, Vol. 1, No. 3 (Mar., 1958), pp. 268-271, in jstor.org, accessed on July 28th, 2010.

Colley Linda, Britishness and Otherness: An Argument, in *The Journal of British Studies*, *Britishness and Europeanness: who are the British Anyway?* Vol. 31, No. 4, (Oct., 1992), pp. 309-329, in jstor.org, accessed on July 28th, 2010.

Corpron Parker Pamela , Fictional Philanthropy in Elizabeth Gaskell's "Mary Barton" and "North and South", in *Victorian Literature and Culture*, Vol. 25, No. 2 (1997), pp. 321-331, in jstor.org, accessed on 28th, 2010.

Delage-Toriel Lara, “A Shadow behind the Heart, l'Étranger au coeur de l'intime dans *Pnin* de Nabokov, ” in *Revue LISA/LISA e-Journal, from Strange to Stranger: Constructions of Americanness*, Vol. VII – n°2, France: 2 Strasbourg, 2009.

- Ferris Inna, "Gaskell and the English Provincial Novel," in *Nineteenth-Century Fiction*, V.31, N 3, 1976, jstr.org, accessed on November 3rd, 2008.
- Hendricks Kristina, Fluizing the Mirror: Feminism and Identity through Kristiva's Looking Glass, in *Philosophy Today*, V, 41, 1997, Questia Media America, Inc, www. Questia. Com.
- Henry S. Pancoast, Victorianism and Its Critics, in *The Sewanee Review*, Vol. 34, No. 1 (Jan., 1926), pp. 28-37, in jstor.org, accessed on July 28th, 2010.
- Hopkins Annette.B, "Dickens and Mrs.Gaskell," in *The Huntington Library Quarterly*, V. 9. N 4, 1946, in jstr.org, accessed on November 3rd, 2008.
- Hopkins Annette B, "Mary Barton: A Victorian Best Seller," in *Trollopian*, V. 3, N1, 1948, in jstr.org, accessed on November 3rd, 2008.
- L. Davis Deana, "Feminist Critics and Literary Mothers: Daughters reading Elizabeth Gaskell," in *Signs*, V. 17, N. 3, 1992, jstr.org, accessed on August 16th, 2010.
- Leah Harman Barbara, Female Public Appearance in Elizabeth Gaskell's "North and South," in *Victorian Studies*, Vol. 31, No. 3 (Spring, 1988), pp. 351-374, in jstor.org, accessed on July 28th, 2010.
- Lokaneeta Jinee, Alexandra Kollontai and Marxist Feminism, in *Economic and Political Weekly*, Vol. 36, No. 17 (Apr. 28 - May 4, 2001), pp. 1405-1412, in jstor.org, accessed on July 28th, 2010.
- Lootens Tricia, Hemans and Home: Victorianism, Feminine "Internal Enemies," and the Domestication of National Identity, in *PMLA*, Vol. 109, No. 2 (Mar., 1994), pp. 238-253, in jstor.org, accessed on July 28th, 2010.
- Lucas John, "Mrs. Gaskell Reconsidered," in *Victorian Studies*, Vol. 11, N 4, 1968, jstr.org, accessed on November 3rd, 2008.
- Mack-Canty Colleen, Third-Wave Feminism and the Need to Reweave the Nature/Culture Duality, in *NWSA Journal*, Vol. 16, No. 3 (Autumn, 2004), pp. 154-179, in jstor.org, accessed on July 28th, 2010.
- M. Cooley Paula, Emptiness, Otherness, and Identity: A Feminist Perspective, in *Journal of Feminist Studies in Religion*, Vol. 6, No. 2 (Fall, 1990), in jstor.org, accessed on July 28th, 2010.
- Martin Ron, The Political Economy of Britain's North-South Divide, in *Transactions of the Institute of British Geographers, New Series*, Vol. 13, No. 4 (1988), pp. 389-418, in jstor.org, accessed on July 28th, 2010.
- Parker Andrew, Unthinking Sex: Marx, Engels and the Scene of Writing, in *Social Text*, No. 29 (1991), pp. 28-45, in jstor.org, accessed on July 28th, 2010.
- R. Mangus A, untitled, in *Marriage and Family Living*, Vol. 15, No. 3 (Aug., 1953), pp. 276-277, in jstor.org, accessed on July 28th, 2010.
- Sangari Kumkum, The 'Amenities of Domestic Life': Questions on Labour, in *Social Scientist*, Vol. 21, No. 9/11 (Sep. - Oct., 1993), pp. 3-46, in jstor.org, accessed on 28 July 07th, /2010 .

S. Fass Paula, untitled, in *Journal of Social History*, Vol. 26, No. 1 (Autumn, 1992), pp. 151-154, in jstor.org, accessed on July 28th, 2010.

S. Patton Michael, "Masturbation from Judaism to Victorianism," in *Journal of Religion and Health*, Vol. 24, No. 2 (Summer, 1985), pp. 133-146, in jstor.org, accessed on July 28th, 2010.

Starr Elizabeth, "A Great Engine for Good": the Industry of Fiction in Elizabeth Gaskell's Mary Barton and North and South," in *Studies in the Novel*, V. 3, Issue, 4, 1992, Questia Media America, Inc, www. Questia. Com.

Williams ELLIOT Dorice, "The Female Visitor and the Marriage of Classes in Gaskell's North and South," in *Nineteenth-Century Literature*, V. 49, N. 1, 1994, in jstr.org, accessed November 3rd, 2008.

Winnifrith T.G, An untitled Article about Mrs. Gaskell, in *The Yearbook of English Studies, Literature and its Audience, II Special*, V. 11, 1981, in jstr.org, accessed on November 3rd, 2008.

Unanimous author, "Woman as Other," in *The Second Sex*, 1949, marxists.org, accessed on July 22nd, 2009.

Unanimous author, "Simone de Beauvoir," no source, edu/entries/beauvoir, accessed on June 22nd, 2009.

Yuval-Davis Nira, Women, "Citizenship and Difference," in *Feminist Review*, No. 57, *Citizenship: Pushing the Boundaries* (Autumn, 1997), pp. 4-27, in jstor.org, accessed on July 28th, 2010.

Le résumé

Plusieurs études ont été faites sur le thème de l' 'Autre' en termes de peau et de couleur (racisme) ou en termes de la géographie humaine, ce que Edward Saïd appelle l'Orientalisme par lequel il explique la pensée des westerns que tout ce que vient de l'East est inférieur, et que les orientaux ont besoin de Westerners pour allumer leur pensée qui est obscure. Mais, il y en a d'autres critères de l'étrangeté telle que la pauvreté et la fragilité par lesquelles je signifie les pauvres et les femmes.

Cette dissertation est à propos des minorités en termes de pauvreté et de sexe. Leur étrangeté est reliée aux circonstances de chaque période de l'histoire. Notre tâche est limitée à l'étude du statu des pauvres et les femmes durant l'époque victorienne. Durant cette période, ils existaient beaucoup de problèmes et de paradoxes dans la vie sociale. Les Bourgeois ont savouré leur vie en pleine richesse et prospérité au moment où la classe moyenne souffrait et mourrait de faim ; ce qui a mené à un énorme débat entre les classes à cette époque-là. Même si les pauvres ont joué un rôle très important dans la prospérité de leur cité, ils ont été éloignés et rejetés dans leur cellule de pauvreté. Au même temps, les femmes aussi ont été prisonnières dans leurs maisons et leurs tâches sont limitées à leur foyers et leur familles où moment où les hommes ont dominé la vie publique.

Du côté théorique, plusieurs recherches ont été faites pour expliquer le processus de l'étrangeté soit des pauvres ou bien les femmes, mais les études les plus influencées sont basées sur la psychanalytique comme les études de Freud. Julia Kristeva a étudié le problème de l'étrangeté dans les différentes périodes dans l'histoire en considérant Freud comme une référence principale pour sa théorie. Pour elle, avant les études de Freud sur l'inconscience, personne ne savait qu'il est étranger à soi-même. Après le 'conscient' et 'l'inconscient' de Freud, les gens commençaient à comprendre que l'étrangeté réside dans leur côté intérieur, donc on est tous étrangers à nous-mêmes. Dans la même perspective, cette dissertation a

comme objectif d'expliquer le processus de l'étrangeté dans *North and South* d'Elizabeth Gaskell selon le côté psychologique. En d'autres termes, on va essayer de confronter la théorie de Kristeva *Étrangers à nous-mêmes* au roman de Gaskell pour analyser le thème de l'autre en clarifiant que les femmes ont été exploitées dans le domaine domestique de la même façon que les travailleurs ont été opprimés dans les lieux du travail.

ملخص

هناك عدة دراسات أنجزت عن موضوع "الغير" سواء في إطار البشرة و اللون وهذا ما عرف بالتمييز العنصري, أو في إطار جيوغرافي وهذا ما سماه ادوارد سعيد "الاستشراق" الذي يعني به وجهة نظر الغربيون الذين يعتقدون أن كل ما هو شرقي مستصغر وأن الشرقيون يحتاجون إلى تدخل الغربيون من أجل تثقيفهم و إنارة عقولهم. لكن هناك أشكال أخرى لموضوع "الغير" وهي الفقر والضعف التي أعنى بها الفقراء و النساء.

هذه الأطروحة تعالج إشكالية الأقلية الفقيرة والضعيفة (الفقراء النساء). إن استصغار من شأن هذه الفئة مربوط بأحداث وظروف كل فترة زمنية معينة. واجبي محصور على دراسة المرتبة التي يحتلها الفقراء و النساء في عهد الملكة فيكتوريا. أثناء تلك الفترة, هناك عدة مشاكل وتناقضات في الحياة الاجتماعية, في الوقت الذي كانت فيه البرجوازية تستمتع بحياتها في كنف الغنى والربح الوفير, كانت الطبقة السفلى تعاني من الفقر وتموت جوعا. هذا ما أدى الى صراع كبير بين الطبقات في تلك الآونة . الفقير كان له شأن كبير في ترقية مجتمعه و حياة الآخرين لكنه لازال معزولا ومستغلا في خلية الفقر. في نفس الوقت, النساء أيضا كن يعانين , وحياتهن كانت محصورة على أشغال البيت و رعاية الأسرة في الوقت الذي كانت معظم الأعمال الخارجية تحت سيطرة الرجال.

في الجانب النظري أنجزت عدة بحوث في موضوع استغلال الفقراء و النساء ولكن أكثرهم تأثر هي تلك البحوث التي ركزت على النفس والبيسكولوجيا مثل دراسات فرويد. جوليا كريستيفا درست موضوع "الغير" في عدت مراحل من التاريخ وكان فرويد مرجعها الرئيسي. في اعتقادها قبل دراسة فرويد في اللاشعور, لا أحد كان يعلم بأنه غريبا عن نفسه لكن بعد ما سماه فرويد "هيمليتش و أنهيمليتش", بدأ الناس يفهمون أن الغرابة موجودة في داخلنا, و هذا يعني أننا كلنا غرباء عن أنفسنا. في نفس الإطار, هذه الأطروحة تهدف الى تناول وشرح مسار "الغرابة" في شمال وجنوب لاليزابت فاسيلسز . بعبارة أخرى , سأحاول تقريب وتطبيق نظرية جوليا كريستفا **غرباء عن أنفسنا** إلى كتاب فاسكيل.